

Medicine Buddha Sutra

藥師琉璃光如來本願功德經

Fo Guang Shan
International Translation Center

Fo Guang Shan

International Translation Center

© 2002, 2005 Buddha's Light Publishing
© 2015 Fo Guang Shan International Translation Center

Published by the Fo Guang Shan International Translation Center
3456 Glenmark Drive
Hacienda Heights, CA 91745 U.S.A.
Tel: (626) 330-8361 / (626) 330-8362
Fax: (626) 330-8363
www.fgsitc.org

Protected by copyright under the terms of the International Copyright Union; all rights reserved. Except for fair use in book reviews, no part of this book may be reproduced for any reason by any means, including any method of photographic reproduction, without permission of the publisher.

Printed in Taiwan.

Table of Contents

Incense Praise	3
Sutra Opening Verse	5
Medicine Buddha Sutra	7
Triple Refuge	137
Dedication of Merit	139
A Paryer to Medicine Buddha	141

Lu Xiang Zan
 爐 香 讚

Incense Praise

Lu Xiang Zha Ruo
 爐 香 乍 爇

Incense burning in the censer,

Fa Jie Meng Xun
 法 界 蒙 熏

All space permeated with fragrance.

Zhu Fo Hai Hui Xi Yao Wen
 諸 佛 海 會 悉 遙 聞

The Buddhas perceive it from every direction,

Sui Chu Jie Xiang Yun
 隨 處 結 祥 雲

Auspicious clouds gather everywhere.

Cheng Yi Fang Yin
 誠 意 方 殷

With our sincerity,

Zhu Fo Xian Quan Shen
 諸 佛 現 全 身

The Buddhas manifest themselves in their entirety.

Nan Mo Xiang Yun Gai Pu Sa
 南 無 香 雲 蓋 菩 薩

Mo He Sa
 摩 訶 薩

We take refuge in the Bodhisattvas-Mahasattvas.

Kai Jing Ji
開 經 偈

Sutra Opening Verse

Wu	Shang	Shen	Shen	Wei	Miao	Fa
無	上	甚	深	微	妙	法
Bai	Qian	Wan	Jie	Nan	Zao	Yu
百	千	萬	劫	難	遭	遇
Wo	Jin	Jian	Wen	De	Shou	Chi
我	今	見	聞	得	受	持
Yuan	Jie	Ru	Lai	Zhen	Shi	Yi
願	解	如	來	真	實	義

The unexcelled, most profound, and exquisitely
wondrous Dharma,
Is difficult to encounter throughout hundreds of
thousands of millions of kalpas.
Since we are now able to see, hear, receive and
retain it,
May we comprehend the true meaning of the
Tathagata.

Yao	Shi	Liu	Li	Guang	Ru	Lai
藥	師	琉	璃	光	如	來
	Ben	Yuan	Gong	De	Jing	
	本	願	功	德	經	

Medicine Buddha Sutra

	Ru	Shi	Wo	Wen	Yi	Shi	Bo
	如	是	我	聞：	一	時，	薄
Qie	Fan	You	Hua	Zhu	Guo	Zhi	Guang
伽	梵	遊	化	諸	國，	至	廣
Yan	Cheng	Zhu	Yue	Yin	Shu	Xia	Yu
嚴	城，	住	樂	音	樹	下。	與
Da	Bi	Chu	Zhong	Ba	Qian	Ren	Ju
大	苾	芻	眾	八	千	人	俱；
Pu	Sa	Mo	He	Sa	San	Wan	Liu
菩	薩	摩	訶	薩	三	萬	六

Thus have I heard. One time, while traveling and teaching throughout several countries, the Bhagavat arrived at the magnificent city of Vaisali. There he sat beneath the Joyful Tree of Musical Breezes and was joined by a great multitude of beings, both human and non-human. In attendance was a retinue of highly cultivated bhiksus, eight thousand in number. Accompanying them was a throng of bodhisattvas and great bodhisattvas, thirty-six thousand in total. [...]

Qian	Ji	Guo	Wang	Da	Chen	Po	Luo
千；	及	國	王、	大	臣、	婆	羅
Men	Ju	Shi	Tian	Long	Ba	Bu	Ren
門、	居	士、	天、	龍	八	部、	人、
Fei	Ren	Deng	Wu	Liang	Da	Zhong	Gong
非	人	等、	無	量	大	眾、	恭
Jing	Wei	Rao	Er	Wei	Shuo	Fa	
敬	圍	繞、	而	為	說	法。	
	Er	Shi	Man	Shu	Shi	Li	Fa
	爾	時、	曼	殊	室	利	法
Wang	Zi	Cheng	Fo	Wei	Shen	Cong	Zuo
王	子、	承	佛	威	神、	從	座
Er	Qi	Pian	Tan	Yi	Jian	You	Xi
而	起、	偏	袒	一	肩、	右	膝
Zhuo	Di	Xiang	Bo	Qie	Fan	Qu	Gong
著	地、	向	薄	伽	梵、	曲	躬
He	Zhang	Bai	Yan	Shi	Zun	Wei	Yuan
合	掌。	白	言：「	世	尊！	惟	願
Yan	Shuo	Ru	Shi	Xiang	Lei	Zhu	Fo
演	說	如	是	相	類	諸	佛
Ming	Hao	Ji	Ben	Da	Yuan	Shu	Sheng
名	號、	及	本	大	願	殊	勝

[...] Also in attendance were kings and their subjects, brahmins, laity, and a constellation of heavenly beings. This great congregation respectfully gathered around the Buddha to hear his teaching.

At that time, the Dharma Prince Manjusri, with the Buddha's omniscient power, arose from his seat and came before the Buddha. Baring his right shoulder and bowing upon his right knee with joined palms, the young prince implored, "World-Honored One, we wish that you would speak to us about the various Buddhas' names and honorary titles, their great vows, and their magnificent virtues. [...]"

Gong 功	De 德，	Ling 令	Zhu 諸	Wen 聞	Zhe 者，	Ye 業	Zhang 障
Xiao 消	Chu 除，	Wei 為	Yu 欲	Li 利	Le 樂	Xiang 像	Fa 法
Zhuan 轉	Shi 時，	Zhu 諸	You 有	Qing 情	Gu 故。		
	Er 爾	Shi 時，	Shi 世	Zun 尊	Zan 讚	Man 曼	Shu 殊
Shi 室	Li 利	Tong 童	Zi 子	Yan 言：	Shan 「善	Zai 哉！	Shan 善
Zai 哉！	Man 曼	Shu 殊	Shi 室	Li 利！	Ru 汝	Yi 以	Da 大
Bei 悲，	Quan 勸	Qing 請	Wo 我	Shuo 說	Zhu 諸	Fo 佛	Ming 名
Hao 號、	Ben 本	Yuan 願	Gong 功	De 德，	Wei 為	Ba 拔	Ye 業
Zhang 障	Suo 所	Chan 纏	You 有	Qing 情，	Li 利	Yi 益	An 安
Le 樂	Xiang 像	Fa 法	Zhuan 轉	Shi 時	Zhu 諸	You 有	Qing 情
Gu 故。	Ru 汝	Jin 今	Di 諦	Ting 聽，	Ji 極	Shan 善	Si 思

[...] We hope that all who are within hearing of these words can become free from karmic obstructions. Moreover, for the sake of sentient beings in the Period of Semblance Dharma, we hope these beneficial words can make them truly happy.”

Upon hearing this request, the World-Honored One praised Manjusri, “Excellent, excellent, Manjusri! It is out of your deep and heartfelt compassion for sentient beings that you have implored me to speak of the Buddhas’ names and titles, original vows, and virtues that accompany them. This is in order to release sentient beings from their entanglements in karmic obstructions and also to bring peace and joy to those in the Period of Semblance Dharma. Now, for your benefit, [...]

Wei 惟、	Dang 當	Wei 為	Ru 汝	Shuo 說。	Man 曼	Shu 殊	Shi 室
Li 利	Yan 言：「	Wei 唯	Ran 然！	Yuan 願	Shuo 說、	Wo 我	Deng 等
Yao 樂	Wen 聞。」						
	Fo 佛	Gao 告	Man 曼	Shu 殊	Shi 室	Li 利：「	Dong 東
Fang 方	Qu 去	Ci 此	Guo 過	Shi 十	Qing 淸	Qie 伽	Sha 沙
Deng 等	Fo 佛	Tu 土、	You 有	Shi 世	Jie 界	Ming 名	Jing 淨
Liu 琉	Li 璃、	Fo 佛	Hao 號	Yao 藥	Shi 師	Liu 琉	Li 璃
Guang 光	Ru 如	Lai 來、	Ying 應、	Zheng 正	Deng 等	Jue 覺、	Ming 明
Xing 行	Yuan 圓	Man 滿、	Shan 善	Shi 逝、	Shi 世	Jian 間	Jie 解、
Wu 無	Shang 上	Shi 士、	Tiao 調	Yu 御	Zhang 丈	Fu 夫、	Tian 天
Ren 人	Shi 師、	Fo 佛、	Bo 薄	Qie 伽	Fan 梵。	Man 曼	Shu 殊

[...] I am going to speak. You should listen attentively and contemplate carefully what I am going to say.”

“Splendid!” replied Manjusri. “We are most happy to hear from you.”

The Buddha thus began to speak, “Manjusri, east of here, beyond Buddha lands as innumerable as the sands of the Ganges River, there exists a Buddha world called ‘The Land of Pure Crystal,’ where the ‘Medicine Buddha of Pure Crystal Radiance’ presides. Adorned with sacred titles, this Buddha is commonly honored as, ‘Worthy One,’ ‘Truly All-Knowing,’ ‘Perfect in Knowledge and Conduct,’ ‘Well-Gone,’ ‘Knower of the World,’ ‘Unsurpassed,’ ‘Tamer,’ ‘Teacher of Heavenly and Human Beings,’ ‘Awakened One,’ and ‘Bhagavat.’

Shi	Li	Bi	Shi	Zun	Yao	Shi	Liu
室	利!	彼	世	尊	藥	師	琉
Li	Guang	Ru	Lai	Ben	Xing	Pu	Sa
璃	光	如	來,	本	行	菩	薩
Dao	Shi	Fa	Shi	Er	Da	Yuan	Ling
道	時,	發	十	二	大	願,	令
Zhu	You	Qing	Suo	Qiu	Jie	De	
諸	有	情,	所	求	皆	得。	
	Di	Yi	Da	Yuan	Yuan	Wo	Lai
	第	一	大	願:	願	我	來
Shi	De	A	Nou	Duo	Luo	San	Miao
世	得	阿	耨	多	羅	三	藐
San	Pu	Ti	Shi	Zi	Shen	Guang	Ming
三	菩	提	時,	自	身	光	明,
Chi	Ran	Zhao	Yao	Wu	Liang	Wu	Shu
熾	然	照	曜	無	量	無	數
Wu	Bian	Shi	Jie	Yi	San	Shi	Er
無	邊	世	界,	以	三	十	二
Da	Zhang	Fu	Xiang	Ba	Shi	Sui	Xing
大	丈	夫	相、	八	十	隨	形、
Zhuang	Yan	Qi	Shen	Ling	Yi	Qie	You
莊	嚴	其	身;	令	一	切	有

“Manjusri, twelve great vows evolved from the heart of the World-Honored Medicine Buddha of Pure Crystal Radiance as he advanced upon the bodhisattva path. These vows were made with the heartfelt wish that all sentient beings might fulfill their aspirations.

“The first vow is this: ‘In a future lifetime, may I attain Anuttara-Samyak-Sambodhi. Thus, my body shall be one of bright radiance, shining forth in blazing illumination, without measure, boundary, or limitation, lighting up innumerable worlds. This body will be adorned with the thirty-two marks of excellence and the eighty noble qualities, which accompany the form of the True Man. May all sentient be likewise brilliant and adorned in body, completely equal to me.’

Qing	Ru	Wo	Wu	Yi			
情，	如	我	無	異。			
	Di	Er	Da	Yuan	Yuan	Wo	Lai
	第	二	大	願：	願	我	來
Shi	De	Pu	Ti	Shi	Shen	Ru	Liu
世	得	菩	提	時，	身	如	琉
Li	Nei	Wai	Ming	Che	Jing	Wu	Xia
璃，	內	外	明	徹，	淨	無	瑕
Hui	Guang	Ming	Guang	Da	Gong	De	Wei
穢，	光	明	廣	大；	功	德	巍
Wei	Shen	Shan	An	Zhu	Yan	Wang	Zhuang
巍，	身	善	安	住，	焰	網	莊
Yan	Guo	Yu	Ri	Yue	You	Ming	Zhong
嚴，	過	於	日	月；	幽	冥	眾
Sheng	Xi	Meng	Kai	Xiao	Sui	Yi	Suo
生，	悉	蒙	開	曉，	隨	意	所
Qu	Zuo	Zhu	Shi	Ye			
趣，	作	諸	事	業。			
	Di	San	Da	Yuan	Yuan	Wo	Lai
	第	三	大	願：	願	我	來
Shi	De	Pu	Ti	Shi	Yi	Wu	Liang
世	得	菩	提	時，	以	無	量

“The second vow is this: ‘In a future lifetime, upon my enlightenment, may my body be as clear as pure crystal, flawless and impeccable within and without. May it be of boundless radiance and majestic virtue, of serene abiding goodness. May this body be a magnificent blazing net of glory, more brilliant than the sun and moon, able to embrace and awaken even those beings caught in the depths of profound darkness and gloom. Thus, shall all beings accomplish their endeavors according to their intentions.’

“The third vow is this: ‘In a future lifetime, upon my enlightenment,[...]

Wu	Bian	Zhi	Hui	Fang	Bian	Ling	Zhu
無	邊	智	慧	方	便，	令	諸
You	Qing	Jie	De	Wu	Jin	Suo	Shou
有	情，	皆	得	無	盡	所	受
Yong	Wu	Mo	Ling	Zhong	Sheng	You	Suo
用	物，	莫	令	眾	生	有	所
Fa	Shao						
乏	少。						
	Di	Si	Da	Yuan	Yuan	Wo	Lai
	第	四	大	願：	願	我	來
Shi	De	Pu	Ti	Shi	Ruo	Zhu	You
世	得	菩	提	時，	若	諸	有
Qing	Xing	Xie	Dao	Zhe	Xi	Ling	An
情	行	邪	道	者，	悉	令	安
Zhu	Pu	Ti	Dao	Zhong	Ruo	Xing	Sheng
住	菩	提	道	中。	若	行	聲
Wen	Du	Jue	Cheng	Zhe	Jie	Yi	Da
聞	獨	覺	乘	者，	皆	以	大
Cheng	Er	An	Li	Zhi			
乘	而	安	立	之。			
	Di	Wu	Da	Yuan	Yuan	Wo	Lai
	第	五	大	願：	願	我	來

[...] may I enable all beings to gain an abundance of things most useful and enjoyable, eliminating all scarcity or want. This I will accomplish through boundless wisdom and skillful means beyond measure.’

“The fourth vow is this: ‘In a future lifetime, upon my enlightenment, may all sentient beings choose to follow the peaceful way of bodhi instead of traveling the path of evil. If there are beings who are proceeding via the sravaka or pratyeka-buddha vehicle, may they become engaged by means of the great vehicle.’

Shi	De	Pu	Ti	Shi	Ruo	You	Wu
世	得	菩	提	時，	若	有	無
Liang	Wu	Bian	You	Qing	Yu	Wo	Fa
量	無	邊	有	情，	於	我	法
Zhong	Xiu	Xing	Fan	Xing	Yi	Qie	Jie
中	修	行	梵	行，	一	切	皆
Ling	De	Bu	Que	Jie	Ju	San	Ju
令	得	不	缺	戒，	具	三	聚
Jie	She	You	Hui	Fan	Wen	Wo	Ming
戒。	設	有	毀	犯，	聞	我	名
Yi	Huan	De	Qing	Jing	Bu	Duo	E
已，	還	得	清	淨，	不	墮	惡
Qu							
趣。							
	Di	Liu	Da	Yuan	Yuan	Wo	Lai
	第	六	大	願：	願	我	來
Shi	De	Pu	Ti	Shi	Ruo	Zhu	You
世	得	菩	提	時，	若	諸	有
Qing	Qi	Shen	Xia	Lie	Zhu	Gen	Bu
情，	其	身	下	劣、	諸	根	不
Ju	Chou	Lou	Wan	Yu	Mang	Long	Yin
具、	醜	陋、	頑	愚、	盲、	聾、	瘡、

“The fifth vow is this: ‘In a future lifetime, upon my enlightenment, may sentient beings beyond number practice wholesome living and uphold all precepts according to my teachings. Through the commitment to actualize the Dharma, may they accomplish the Tri-Vidhani Silani (three categories of bodhisattva precepts). When beings violate any precept, their purity can be restored and they can avoid falling into the suffering realms simply upon hearing my name.’

“The sixth vow is this: ‘In a future lifetime, upon my enlightenment, I vow to aid all sentient beings who suffer from any form of malady. I vow to relieve those whose bodies are deformed, who lack their complete sense organs, who lack beauty and appeal, or who are simple-minded or foolishly stubborn. Those who are blind, deaf, raspy-voiced, [...]

Ya	Luan	Bi	Bei	Lou	Bai	Lai	Dian
瘧、	攣、	臂、	背	僂、	白	癩	癩
Kuang	Zhong	Zhong	Bing	Ku	Wen	Wo	Ming
狂、	種	種	病	苦、	聞	我	名
Yi	Yi	Qie	Jie	De	Duan	Zheng	Xia
已、	一	切	皆	得	端	正	黠
Hui	Zhu	Gen	Wan	Ju	Wu	Zhu	Ji
慧、	諸	根	完	具、	無	諸	疾
Ku							
苦。							
	Di	Qi	Da	Yuan	Yuan	Wo	Lai
	第	七	大	願、	願	我	來
Shi	De	Pu	Ti	Shi	Ruo	Zhu	You
世	得	菩	提	時、	若	諸	有
Qing	Zhong	Bing	Bi	Qie	Wu	Jiu	Wu
情、	眾	病	逼	切、	無	救	無
Gui	Wu	Yi	Wu	Yao	Wu	Qin	Wu
歸、	無	醫	無	藥、	無	親	無
Jia	Pin	Qiong	Duo	Ku	Wo	Zhi	Ming
家、	貧	窮	多	苦。	我	之	名
Hao	Yi	Jing	Qi	Er	Zhong	Bing	Xi
號、	一	經	其	耳、	眾	病	悉

[...] or mute, who suffer with palsied or crippled limbs, who are hunchbacks or lepers or insane, or who encounter any other form of infirmity; all these shall, after hearing my name, gain optimum health and intuitive mastery of all knowledge and skills. They shall find themselves in complete possession of all sense organs and no longer experience the suffering of illness.’

“The seventh vow is this: ‘In a future lifetime, upon my enlightenment, if there are any sentient beings who are tormented by illness, who have no hope of release or respite from their suffering, who are without doctors or medicine, or who have no family members or other caregivers to assist them, who are homeless or impoverished, or are suffering in any way, I vow that once the sound of my name has penetrated their ears, all illness shall cease, [...]

Chu	Shen	Xin	An	Le	Jia	Shu	Zi
除，	身	心	安	樂，	家	屬	資
Ju	Xi	Jie	Feng	Zu	Nai	Zhi	Zheng
具，	悉	皆	豐	足，	乃	至	證
De	Wu	Shang	Pu	Ti			
得	無	上	菩	提。			
	Di	Ba	Da	Yuan	Yuan	Wo	Lai
	第	八	大	願：	願	我	來
Shi	De	Pu	Ti	Shi	Ruo	You	Nü
世	得	菩	提	時，	若	有	女
Ren	Wei	Nü	Bai	E	Zhi	Suo	Bi
人，	為	女	百	惡	之	所	逼
Nao	Ji	Sheng	Yan	Li	Yuan	She	Nü
惱，	極	生	厭	離，	願	捨	女
Shen	Wen	Wo	Ming	Yi	Yi	Qie	Jie
身；	聞	我	名	已，	一	切	皆
De	Zhuan	Nü	Cheng	Nan	Ju	Zhang	Fu
得	轉	女	成	男，	具	丈	夫
Xiang	Nai	Zhi	Zheng	De	Wu	Shang	Pu
相，	乃	至	證	得	無	上	菩
Ti							
提。							

[...] and they shall find serene contentment in body and mind. They shall be surrounded by family and caregivers and all that they have previously lacked shall become abundantly available to them, even unto the actualization of Buddhahood.’

“The eighth vow is this: ‘In a future lifetime, upon my enlightenment, if there are any women who feel coerced or oppressed by the many disadvantages of the female form and have given rise to the desire to let go of that form, they shall, after hearing my name be transformed into the male form. Accompanying this form are all the characteristics of the true man, even unto the attainment of Buddhahood.’

	Di	Jiu	Da	Yuan	Yuan	Wo	Lai
	第	九	大	願:	願	我	來
Shi	De	Pu	Ti	Shi	Ling	Zhu	You
世	得	菩	提	時,	令	諸	有
Qing	Chu	Mo	Juan	Wang	Jie	Tuo	Yi
情,	出	魔	網	網,	解	脫	一
Qie	Wai	Dao	Chan	Fu	Ruo	Duo	Zhong
切	外	道	纏	縛;	若	墮	種
Zhong	E	Jian	Chou	Lin	Jie	Dang	Yin
種	惡	見	稠	林,	皆	當	引
She	Zhi	Yu	Zheng	Jian	Jian	Ling	Xiu
攝	置	於	正	見,	漸	令	修
Xi	Zhu	Pu	Sa	Xing	Su	Zheng	Wu
習	諸	菩	薩	行,	速	證	無
Shang	Zheng	Deng	Pu	Ti			
上	正	等	菩	提。			
	Di	Shi	Da	Yuan	Yuan	Wo	Lai
	第	十	大	願:	願	我	來
Shi	De	Pu	Ti	Shi	Ruo	Zhu	You
世	得	菩	提	時,	若	諸	有
Qing	Wang	Fa	Suo	Lu	Sheng	Fu	Bian
情,	王	法	所	錄,	繩	縛	鞭

“The ninth vow is this: ‘In a future lifetime, upon my enlightenment, all who are caught in the net of evil shall be released from their entanglement in heterodox practices. If there are those who have fallen into the dark forest of evil views, they shall all become established in the correct perspective and gradually assume practice of all the bodhisattvas’ disciplines, quickly actualizing Buddhahood.’

“The tenth vow is this: ‘In a future lifetime, upon my enlightenment, if there are any sentient beings who, due to the enforcement of local laws, find themselves sentenced to flogging, incarceration, torture, [...]

Ta	Xi	Bi	Lao	Yu	Huo	Dang	Xing
撻，	繫	閉	牢	獄，	或	當	刑
Lu	Ji	Yu	Wu	Liang	Zai	Nan	Ling
戮；	及	餘	無	量	災	難	凌
Ru	Bei	Chou	Jian	Bi	Shen	Xin	Shou
辱，	悲	愁	煎	逼，	身	心	受
Ku	Ruo	Wen	Wo	Ming	Yi	Wo	Fu
苦；	若	聞	我	名，	以	我	福
De	Wei	Shen	Li	Gu	Jie	De	Jie
德	威	神	力	故，	皆	得	解
Tuo	Yi	Qie	You	Ku			
脫	一	切	憂	苦。			
	Di	Shi	Yi	Da	Yuan	Yuan	Wo
	第	十	一	大	願：	願	我
Lai	Shi	De	Pu	Ti	Shi	Ruo	Zhu
來	世	得	菩	提	時，	若	諸
You	Qing	Ji	Ke	Suo	Nao	Wei	Qiu
有	情，	饑	渴	所	惱，	為	求
Shi	Gu	Zao	Zhu	E	Ye	De	Wen
食	故，	造	諸	惡	業，	得	聞
Wo	Ming	Zhuan	Nian	Shou	Chi	Wo	Dang
我	名，	專	念	受	持，	我	當

[...] execution, or any other manner of brutal punishment, they shall be aided by hearing my name. For those who are insulted, humiliated, or in abject misery or who are oppressed by burning anxiety, suffering in both body and mind, if they hear my name, due to the power of my awe-inspiring spiritual élan, all shall gain release from their suffering and woes.’

“The eleventh vow is this: ‘In a future lifetime, upon my enlightenment, if there are any sentient beings who commit wrongdoings due to the agony of hunger and thirst, they shall be aided by hearing my name and concentrating on it. First, by providing exquisite delicacies, [...]

Xian	Yi	Shang	Miao	Yin	Shi	Bao	Zu
先	以	上	妙	飲	食，	飽	足
Qi	Shen	Hou	Yi	Fa	Wei	Bi	Jing
其	身；	後	以	法	味，	畢	竟
An	Le	Er	Jian	Li	Zhi		
安	樂	而	建	立	之。		
	Di	Shi	Er	Da	Yuan	Yuan	Wo
	第	十	二	大	願：	願	我
Lai	Shi	De	Pu	Ti	Shi	Ruo	Zhu
來	世	得	菩	提	時，	若	諸
You	Qing	Pin	Wu	Yi	Fu	Wen	Meng
有	情，	貧	無	衣	服，	蚊	虻
Han	Re	Zhou	Ye	Bi	Nao	Ruo	Wen
寒	熱，	晝	夜	逼	惱；	若	聞
Wo	Ming	Zhuan	Nian	Shou	Chi	Ru	Qi
我	名，	專	念	受	持，	如	其
Suo	Hao	Ji	De	Zhong	Zhong	Shang	Miao
所	好	即	得	種	種	上	妙
Yi	Fu	Yi	De	Yi	Qie	Bao	Zhuang
衣	服，	亦	得	一	切	寶	莊
Yan	Ju	Hua	Man	Tu	Xiang	Gu	Yue
嚴	具，	華	鬢	塗	香，	鼓	樂

[...] I will bring about their complete bodily satisfaction and contentment. Physically sated, they may then enjoy the wondrous flavor of the Dharma and become established in spiritual satisfaction and contentment.’

“The twelfth vow is this: ‘In a future lifetime, upon my enlightenment, if there are any sentient beings who are without clothing due to poverty, who suffer day and night the afflictions of extreme heat and cold and the torment of insects, they shall be aided by hearing my name and concentrating on it. They shall be afforded that which they wish: the acquisition of many kinds of exquisite clothing, precious gems for adornment, flowered hair ornaments, perfumed ointments, and musical entertainment. [...]

Zhong 眾	Ji 伎，	Sui 隨	Xin 心	Suo 所	Wan 翫，	Jie 皆	Ling 令
Man 滿	Zu 足。						
	Man 曼	Shu 殊	Shi 室	Li 利！	Shi 是	Wei 為	Bi 彼
Shi 世	Zun 尊	Yao 藥	Shi 師	Liu 琉	Li 璃	Guang 光	Ru 如
Lai 來、	Ying 應、	Zheng 正	Deng 等	Jue 覺、	Xing 行	Pu 菩	Sa 薩
Dao 道	Shi 時、	Suo 所	Fa 發	Shi 十	Er 二	Wei 微	Miao 妙
Shang 上	Yuan 願。						
	Fu 復	Ci 次、	Man 曼	Shu 殊	Shi 室	Li 利！	Bi 彼
Shi 世	Zun 尊	Yao 藥	Shi 師	Liu 琉	Li 璃	Guang 光	Ru 如
Lai 來、	Xing 行	Pu 菩	Sa 薩	Dao 道	Shi 時	Suo 所	Fa 發
Da 大	Yuan 願、	Ji 及	Bi 彼	Fo 佛	Tu 土	Gong 功	De 德

[...] The full enjoyment of all these things shall evoke their complete satisfaction and contentment.’

“Manjusri, these are the twelve supremely subtle and wonderful vows of the ‘World-Honored Medicine Buddha of Pure Crystal Radiance, Worthy One, Truly All-Knowing’ while he was practicing the bodhisattva path.”

Again the Buddha said to Manjusri, “Even in one or more kalpas, I could not finish speaking of the magnificent vows the Medicine Buddha pledged while on the bodhisattva path, nor fully describe the wonders of the pristine Buddha land he attained.[...]”

Zhuang	Yan	Wo	Ruo	Yi	Jie	Ruo	Yi
莊	嚴，	我	若	一	劫，	若	一
Jie	Yu	Shuo	Bu	Neng	Jin	Ran	Bi
劫	餘，	說	不	能	盡。	然	彼
Fo	Tu	Yi	Xiang	Qing	Jing	Wu	You
佛	土，	一	向	清	淨，	無	有
Nü	Ren	Yi	Wu	E	Qu	Ji	Ku
女	人，	亦	無	惡	趣，	及	苦
Yin	Sheng	Liu	Li	Wei	Di	Jin	Sheng
音	聲。	琉	璃	為	地，	金	繩
Jie	Dao	Cheng	Que	Gong	Ge	Xuan	Chuang
界	道，	城、	闕、	宮、	閣、	軒、	窗
Luo	Wang	Jie	Qi	Bao	Cheng	Yi	Ru
羅	網，	皆	七	寶	成。	亦	如
Xi	Fang	Ji	Le	Shi	Jie	Gong	De
西	方	極	樂	世	界，	功	德
Zhuang	Yan	Deng	Wu	Cha	Bie	Yu	Qi
莊	嚴，	等	無	差	別。	於	其
Guo	Zhong	You	Er	Pu	Sa	Mo	He
國	中，	有	二	菩	薩	摩	訶
Sa	Yi	Ming	Ri	Guang	Bian	Zhao	Er
薩：	一	名	日	光	遍	照，	二

[...] I can tell you this Buddha land is infinitely pure. There are no women's forms, the lower forms of re-birth or sounds of suffering. The land itself is made of pure crystal with ropes of gold bordering the paths. There are magnificent palaces and pavilions with spacious windows strung with nets, all made of the seven precious gems. The virtue and magnificence of this Buddha land is no different from that of the Western Pure Land. In this Buddha realm, among the innumerable bodhisattvas, there are two bodhisattvas at the highest level, preceding Buddhahood. Their names are Radiant Sunlight Bodhisattva and Radiant Moonlight Bodhisattva.[...]

Ming	Yue	Guang	Bian	Zhao	Shi	Bi	Wu
名	月	光	遍	照，	是	彼	無
Liang	Wu	Shu	Pu	Sa	Zhong	Zhi	Shang
量	無	數	菩	薩	眾	之	上
Shou	Ci	Bu	Fo	Chu	Xi	Neng	Chi
首，	次	補	佛	處，	悉	能	持
Bi	Shi	Zun	Yao	Shi	Liu	Li	Guang
彼	世	尊	藥	師	琉	璃	光
Ru	Lai	Zheng	Fa	Bao	Zang	Shi	Gu
如	來	正	法	寶	藏。	是	故，
Man	Shu	Shi	Li	Zhu	You	Xin	Xin
曼	殊	室	利！	諸	有	信	心
Shan	Nan	Zi	Shan	Nü	Ren	Deng	Ying
善	男	子、	善	女	人	等，	應
Dang	Yuan	Sheng	Bi	Fo	Shi	Jie	
當	願	生	彼	佛	世	界。」	
	Er	Shi	Shi	Zun	Fu	Gao	Man
	爾	時，	世	尊	復	告	曼
Shu	Shi	Li	Tong	Zi	Yan	Man	Shu
殊	室	利	童	子	言：「曼	殊	
Shi	Li	You	Zhu	Zhong	Sheng	Bu	Shi
室	利！	有	諸	眾	生，	不	識

[...] Both bodhisattvas are skillful in upholding the Medicine Buddha's Dharma. Thus, Manjusri, all good men and women who have confidence and faith should vow to be born in this Buddha land.”

Continuing in this manner, the World-Honored One said to Manjusri, “There are sentient beings who do not know the difference between beneficial and harmful conduct. [...]

Shan 善	E 惡、	Wei 唯	Huai 懷	Tan 貪	Lin 吝、	Bu 不	Zhi 知
Bu 布	Shi 施	Ji 及	Shi 施	Guo 果	Bao 報、	Yu 愚	Chi 癡
Wu 無	Zhi 智、	Que 闕	Yu 於	Xin 信	Gen 根、	Duo 多	Ju 聚
Cai 財	Bao 寶、	Qin 勤	Jia 加	Shou 守	Hu 護、	Jian 見	Qi 乞
Zhe 者	Lai 來、	Qi 其	Xin 心	Bu 不	Xi 喜、	She 設	Bu 不
Huo 獲	Yi 已	Er 而	Xing 行	Shi 施	Shi 時、	Ru 如	Ge 割
Shen 身	Rou 肉、	Shen 深	Sheng 生	Tong 痛	Xi 惜。	Fu 復	You 有
Wu 無	Liang 量	Qian 慳	Tan 貪	You 有	Qing 情、	Ji 積	Ji 集
Zi 資	Cai 財、	Yu 於	Qi 其	Zi 自	Shen 身	Shang 尚	Bu 不
Shou 受	Yong 用、	He 何	Kuang 況	Neng 能	Yu 與	Fu 父	Mu 母、
Qi 妻	Zi 子、	Nu 奴	Bi 婢、	Zuo 作	Shi 使、	Ji 及	Lai 來

[...] Bent on acquiring and maintaining advantages for themselves alone, they remain greedy and close-fisted, unaware of the beneficial fruit of giving. Ignorant and therefore lacking in any trust in the merit of giving, they desperately accumulate and guard their material riches. Thus, upon meeting a beggar, they experience suffering from the knowledge that they will receive nothing in return for their donation. So strong is their attachment to their riches that to part with even a portion is like parting with a portion of their own flesh. Manjusri, there are innumerable sentient beings, who being stingy and greedy, amass great resources and wealth. Yet, they are incapable of enjoying that which they have accumulated for themselves, let alone sharing any of their wealth with parents, spouses, stewards, servants, or beggars. [...]

Qi	Zhe	Bi	Zhu	You	Qing	Cong	Ci
乞	者?	彼	諸	有	情,	從	此
Ming	Zhong	Sheng	E	Gui	Jie	Huo	Pang
命	終,	生	餓	鬼	界,	或	傍
Sheng	Qu	You	Xi	Ren	Jian	Ceng	De
生	趣。	由	昔	人	間,	曾	得
Zhan	Wen	Yao	Shi	Liu	Li	Guang	Ru
暫	聞	藥	師	琉	璃	光	如
Lai	Ming	Gu	Jin	Zai	E	Qu	Zhan
來	名	故,	今	在	惡	趣,	暫
De	Yi	Nian	Bi	Ru	Lai	Ming	Ji
得	憶	念	彼	如	來	名,	即
Yu	Nian	Shi	Cong	Bi	Chu	Mo	Huan
於	念	時,	從	彼	處	沒,	還
Sheng	Ren	Zhong	De	Su	Ming	Nian	Wei
生	人	中。	得	宿	命	念,	畏
E	Qu	Ku	Bu	Yao	Yu	Le	Hao
惡	趣	苦,	不	樂	欲	樂,	好
Xing	Hui	Shi	Zan	Tan	Shi	Zhe	Yi
行	惠	施,	讚	歎	施	者,	一
Qie	Suo	You	Xi	Wu	Tan	Xi	Jian
切	所	有	悉	無	貪	惜。	漸

[...] Those sentient beings who die in this frame of mind will be reborn in either the hungry ghost or animal realm. However, due to the fact that while in the human realm, they temporarily had the chance to hear the name of the Medicine Buddha, upon remembering this Buddha's name, they shall immediately be reborn in the human realm. Influenced by the memory of that past-life experience and the suffering of the lower realms, they are willing to forego the enjoyment of sensual pleasures and instead enter into activities of generosity, even praising the efforts of others who give.[...]

Ci	Shang	Neng	Yi	Tou	Mu	Shou	Zu
次	尚	能	以	頭	目、	手	足、
Xue	Rou	Shen	Fen	Shi	Lai	Qiu	Zhe
血	肉、	身	分、	施	來	求	者、
Kuang	Yu	Cai	Wu				
況	餘	財	物!				
	Fu	Ci	Man	Shu	Shi	Li	Ruo
	「復	次、	曼	殊	室	利!	若
Zhu	You	Qing	Sui	Yu	Ru	Lai	Shou
諸	有	情、	雖	於	如	來	受
Zhu	Xue	Chu	Er	Po	Shi	Luo	You
諸	學	處、	而	破	尸	羅;	有
Sui	Bu	Po	Shi	Luo	Er	Po	Gui
雖	不	破	尸	羅、	而	破	軌
Ze	You	Yu	Shi	Luo	Gui	Ze	Sui
則;	有	於	尸	羅、	軌	則、	雖
De	Bu	Huai	Ran	Hui	Zheng	Jian	You
得	不	壞、	然	毀	正	見;	有
Sui	Bu	Hui	Zheng	Jian	Er	Qi	Duo
雖	不	毀	正	見、	而	棄	多
Wen	Yu	Fo	Suo	Shuo	Qi	Jing	Shen
聞、	於	佛	所	說	契	經	深

[...] They are no longer attached to their possessions and are gradually willing to share parts of their bodies, if necessary, with any who request it, as well as the remainder of their wealth and possessions.

“And Manjusri, there are sentient beings who break the precepts even though they have received the Buddha’s teachings about them. There are those who do not break the precepts per se, but they do, however, break rules and regulations pertaining to daily life. Then there are those who are successful in upholding the precepts and adhering to the rules and regulations of daily life, but they do not have the right view. Some sentient beings have the right view, but waste or avoid the opportunity to further their learning and cannot encounter the deep and profound meaning of the Buddha’s teachings. [...]

Yi	Bu	Neng	Jie	Liao	You	Sui	Duo
義，	不	能	解	了；	有	雖	多
Wen	Er	Zeng	Shang	Man	You	Zeng	Shang
聞	而	增	上	慢，	由	增	上
Man	Fu	Bi	Xin	Gu	Zi	Shi	Fei
慢	覆	蔽	心	故，	自	是	非
Ta	Xian	Bang	Zheng	Fa	Wei	Mo	Ban
他，	嫌	謗	正	法，	為	魔	伴
Dang	Ru	Shi	Yu	Ren	Zi	Xing	Xie
黨，	如	是	愚	人，	自	行	邪
Jian	Fu	Ling	Wu	Liang	Ju	Zhi	You
見，	復	令	無	量	俱	胝	有
Qing	Duo	Da	Xian	Keng	Ci	Zhu	You
情，	墮	大	險	坑。	此	諸	有
Qing	Ying	Yu	Di	Yu	Pang	Sheng	Gui
情，	應	於	地	獄、	傍	生、	鬼
Qu	Liu	Zhuan	Wu	Qiong	Ruo	De	Wen
趣，	流	轉	無	窮。	若	得	聞
Ci	Yao	Shi	Liu	Li	Guang	Ru	Lai
此	藥	師	琉	璃	光	如	來
Ming	Hao	Bian	She	E	Xing	Xiu	Zhu
名	號，	便	捨	惡	行，	修	諸

[...] Others pursue opportunities to learn, but do so with an arrogant attitude. Because this conceit obscures their minds, they still consider themselves as right and others as wrong. This mindset leads them to criticize the Dharma and undermines their understanding of the truth. As they ignorantly slander the Dharma and incorrectly practice the Dharma, they harmfully influence others, causing them to fall into a dangerous pit. All these beings shall find themselves endlessly migrating in the lower realms.

“However, if these beings are able to hear the name of the Medicine Buddha of Pure Crystal Radiance, they can give up their harmful practices and undertake all beneficial ones, no longer entering any lower realms.[...]

Shan	Fa	Bu	Duo	E	Qu	She	You
善	法，	不	墮	惡	趣，	設	有
Bu	Neng	She	Zhu	E	Xing	Xiu	Xing
不	能	捨	諸	惡	行，	修	行
Shan	Fa	Duo	E	Qu	Zhe	Yi	Bi
善	法，	墮	惡	趣	者，	以	彼
Ru	Lai	Ben	Yuan	Wei	Li	Ling	Qi
如	來	本	願	威	力，	令	其
Xian	Qian	Zhan	Wen	Ming	Hao	Cong	Bi
現	前	暫	聞	名	號，	從	彼
Ming	Zhong	Huan	Sheng	Ren	Qu	De	Zheng
命	終，	還	生	人	趣，	得	正
Jian	Jing	Jin	Shan	Tiao	Yi	Le	Bian
見	精	進，	善	調	意	樂，	便
Neng	She	Jia	Qu	Yu	Fei	Jia	Ru
能	捨	家，	趣	於	非	家，	如
Lai	Fa	Zhong	Shou	Chi	Xue	Chu	Wu
來	法	中，	受	持	學	處，	無
You	Hui	Fan	Zheng	Jian	Duo	Wen	Jie
有	毀	犯；	正	見	多	聞，	解
Shen	Shen	Yi	Li	Zeng	Shang	Man	Bu
甚	深	義，	離	增	上	慢，	不

[...] There are some who cannot immediately abandon their unwholesome practices and will drop into the lower realms. Here, through the power of the Buddha's vows, when they eventually hear the Buddha's name chanted even for a moment, their existence in the lower realms will end, and they will be reborn in the human realm. Then they will gain right view and right diligence, and properly attain the mind of joy. Thereupon, they are able to give up conventional living to initiate monastic life. They are capable of receiving and upholding the precepts without violation. By taking advantage of opportunities to hear the Dharma with the right view, they become capable of understanding it on a deep and profound level. [...]

Bang	Zheng	Fa	Bu	Wei	Mo	Ban	Jian
謗	正	法，	不	為	魔	伴，	漸
Ci	Xiu	Xing	Zhu	Pu	Sa	Xing	Su
次	修	行	諸	菩	薩	行，	速
De	Yuan	Man					
得	圓	滿。					
	Fu	Ci	Man	Shu	Shi	Li	Ruo
	「復	次，	曼	殊	室	利！	若
Zhu	You	Qing	Qian	Tan	Ji	Du	Zi
諸	有	情，	慳	貪	嫉	妒，	自
Zan	Hui	Ta	Dang	Duo	San	E	Qu
讚	毀	他，	當	墮	三	惡	趣
Zhong	Wu	Liang	Qian	Sui	Shou	Zhu	Ju
中，	無	量	千	歲	受	諸	劇
Ku	Shou	Ju	Ku	Yi	Cong	Bi	Ming
苦；	受	劇	苦	已，	從	彼	命
Zhong	Lai	Sheng	Ren	Jian	Zuo	Niu	Ma
終，	來	生	人	間，	作	牛、	馬、
Tuo	Lü	Heng	Bei	Bian	Ta	Ji	Ke
駝、	驢，	恒	被	鞭	撻，	饑	渴
Bi	Nao	You	Chang	Fu	Zhong	Sui	Lu
逼	惱；	又	常	負	重，	隨	路

[...] No longer ignorantly slandering the Dharma and incorrectly practicing the Dharma, they gradually develop bodhisattva characteristics and quickly gain all-embracing completeness.

“Manjusri, if there are sentient beings who are stingy, greedy, jealous, boastful of themselves, and slanderous of others, they will fall into the three lower realms for innumerable thousands of years. After they have endured severe pain and suffering there, they will be born once again in the saha world, but as cows, horses, camels, or donkeys. These animals must bear heavy loads and walk long distances. Constantly subjected to whipping, thirst, and hunger, they are driven to exhaustion and anguish. [...]

Er	Xing	Huo	De	Wei	Ren	Sheng	Ju
而	行。	或	得	為	人，	生	居
Xia	Jian	Zuo	Ren	Nu	Bi	Shou	Ta
下	賤，	作	人	奴	婢，	受	他
Qu	Yi	Heng	Bu	Zi	Zai	Ruo	Xi
驅	役，	恒	不	自	在。	若	昔
Ren	Zhong	Ceng	Wen	Shi	Zun	Yao	Shi
人	中，	曾	聞	世	尊	藥	師
Liu	Li	Guang	Ru	Lai	Ming	Hao	You
琉	璃	光	如	來	名	號，	由
Ci	Shan	Yin	Jin	Fu	Yi	Nian	Zhi
此	善	因，	今	復	憶	念，	至
Xin	Gui	Yi	Yi	Fo	Shen	Li	Zhong
心	歸	依。	以	佛	神	力，	眾
Ku	Jie	Tuo	Zhu	Gen	Cong	Li	Zhi
苦	解	脫，	諸	根	聰	利，	智
Hui	Duo	Wen	Heng	Qiu	Sheng	Fa	Chang
慧	多	聞，	恒	求	勝	法，	常
Yu	Shan	You	Yong	Duan	Mo	Juan	Po
遇	善	友，	永	斷	魔	羅，	破
Wu	Ming	Ke	Jie	Fan	Nao	He	Jie
無	明	殼，	竭	煩	惱	河，	解

[...] Or, such beings are born as humans, but must endure life in lowly, despicable states of existence. As the servants and slaves of people, they are constantly commanded to labor for others with no freedom for themselves.

“If, however, in former lives in the human realm, they have heard the name of the Medicine Buddha of Pure Crystal Radiance and are able to remember it, they can wholeheartedly take refuge in the Buddha. Because of the strength of this Buddha’s unique spiritual élan, they are liberated from all their sufferings. All their faculties are keen, and they are wise and learned, constantly seeking the superlative Dharma. They are able to meet beneficial friends who encourage their development of virtue. They forever cut the net of demon’s entanglements, break through the shell of ignorance, and cease the river of deluded thoughts.[...]

Tuo	Yi	Qie	Sheng	Lao	Bing	Si	You
脫	一	切	生、	老、	病、	死、	憂
Chou	Ku	Nao					
愁、	苦	惱。					
	Fu	Ci	Man	Shu	Shi	Li	Ruo
	「復	次、	曼	殊	室	利!	若
Zhu	You	Qing	Hao	Xi	Guai	Li	Geng
諸	有	情、	好	喜	乖	離、	更
Xiang	Dou	Song	Nao	Luan	Zi	Ta	Yi
相	鬥	訟、	惱	亂	自	他、	以
Shen	Yu	Yi	Zao	Zuo	Zeng	Zhang	Zhong
身	語	意、	造	作	增	長	種
Zhong	E	Ye	Zhan	Zhuan	Chang	Wei	Bu
種	惡	業、	展	轉	常	為	不
Rao	Yi	Shi	Hu	Xiang	Mou	Hai	Gao
饒	益	事、	互	相	謀	害。	告
Zhao	Shan	Lin	Shu	Zhong	Deng	Shen	Sha
召	山	林	樹	塚	等	神;	殺
Zhu	Zhong	Sheng	Qu	Qi	Xue	Rou	Ji
諸	眾	生、	取	其	血	肉、	祭
Si	Yao	Cha	Luo	Cha	Po	Deng	Shu
祀	藥	叉	羅	剎	婆	等;	書

[...] They are set free from worry, suffering, agitation, birth, old age, illness, and death.

“Again, Manjusri, if there are sentient beings who are habitually contrary and divisive, who engage in fighting and litigation, aggravating and disturbing both self and others by means of body, speech, and mind, these beings increase the occurrence of malevolent deeds. They call upon the spirits that reside in mountains, forests, trees, or tombs, such as yaksas or raksasas, who in turn may slay animals and offer up their blood and flesh in an act of sacrificial worship. Then these sentient beings write the name of the person they hold a grudge against and make an image in his or her likeness, using wizardry to cast a curse upon it. [...]

Yuan	Ren	Ming	Zuo	Qi	Xing	Xiang	Yi
怨	人	名，	作	其	形	像，	以
E	Zhou	Shu	Er	Zhou	Zu	Zhi	Yan
惡	咒	術	而	咒	詛	之；	魔
Mei	Gu	Dao	Zhou	Qi	Shi	Gui	Ling
魅	蠱	道，	咒	起	屍	鬼，	令
Duan	Bi	Ming	Ji	Huai	Qi	Shen	Shi
斷	彼	命，	及	壞	其	身。	是
Zhu	You	Qing	Ruo	De	Wen	Ci	Yao
諸	有	情，	若	得	聞	此	藥
Shi	Liu	Li	Guang	Ru	Lai	Ming	Hao
師	琉	璃	光	如	來	名	號，
Bi	Zhu	E	Shi	Xi	Bu	Neng	Hai
彼	諸	惡	事，	悉	不	能	害。
Yi	Qie	Zhan	Zhuan	Jie	Qi	Ci	Xin
一	切	展	轉	皆	起	慈	心，
Li	Yi	An	Le	Wu	Sun	Nao	Yi
利	益	安	樂，	無	損	惱	意
Ji	Xian	Hen	Xin	Ge	Ge	Huan	Yue
及	嫌	恨	心；	各	各	歡	悅，
Yu	Zi	Suo	Shou	Sheng	Yu	Xi	Zu
於	自	所	受，	生	於	喜	足，

[...] They engage in sorcery and use magical potions to harm the subject of their evil practices. They even use spells to raise the dead who, at their bidding, harm or kill the intended victim.

“However, if in the midst of harming by such means, they hear the name of the Medicine Buddha of Pure Crystal Radiance, all their vicious intentions will no longer have a harmful effect. Gradually, the compassionate mind will arise in the perpetrators and their victims, benefiting both with the presence of peace and joy. With the mind of hatred, destruction, and harm no longer present, each individual is happy and content with what he or she has received in its place. [...]

Bu	Xiang	Qin	Ling	Hu	Wei	Rao	Yi
不	相	侵	凌，	互	為	饒	益。」
	Fu	Ci	Man	Shu	Shi	Li	Ruo
	「復	次，	曼	殊	室	利！	若
You	Si	Zhong	Bi	Chu	Bi	Chu	Ni
有	四	眾：	苾	芻、	苾	芻	尼、
Wu	Bo	Suo	Jia	Wu	Bo	Si	Jia
鄔	波	索	迦、	鄔	波	斯	迦，
Ji	Yu	Jing	Xin	Shan	Nan	Zi	Shan
及	餘	淨	信	善	男	子、	善
Nü	Ren	Deng	You	Neng	Shou	Chi	Ba
女	人	等，	有	能	受	持	八
Fen	Zhai	Jie	Huo	Jing	Yi	Nian	Huo
分	齋	戒，	或	經	一	年，	或
Fu	San	Yue	Shou	Chi	Xue	Chu	Yi
復	三	月，	受	持	學	處，	以
Ci	Shan	Gen	Yuan	Sheng	Xi	Fang	Ji
此	善	根，	願	生	西	方	極
Le	Shi	Jie	Wu	Liang	Shou	Fo	Suo
樂	世	界	無	量	壽	佛	所，
Ting	Wen	Zheng	Fa	Er	Wei	Ding	Zhe
聽	聞	正	法，	而	未	定	者。

[...] They no longer consider it necessary to abuse or invade one another, but instead find abundant mutual benefit.

“Again, Manjusri, concerning the bhikṣu and bhikṣuṇī, layman and laywoman, and good men and women of pure faith, if they receive and uphold the eight purification precepts for one year or even for three months, they will have established good roots. Due to their cultivation, they wish to be reborn in Amitabha Buddha’s Pure Land of Ultimate Bliss in order to hear and learn the correct Dharma. However, they may not have yet fully developed the necessary resolve to be reborn there. [...]

Ruo	Wen	Shi	Zun	Yao	Shi	Liu	Li
若	聞	世	尊	藥	師	琉	璃
Guang	Ru	Lai	Ming	Hao	Lin	Ming	Zhong
光	如	來	名	號，	臨	命	終
Shi	You	Ba	Da	Pu	Sa	Qi	Ming
時，	有	八	大	菩	薩，	其	名
Yue	Wen	Shu	Shi	Li	Pu	Sa	Guan
曰：	文	殊	師	利	菩	薩、	觀
Shi	Yin	Pu	Sa	De	Da	Shi	Pu
世	音	菩	薩、	得	大	勢	菩
Sa	Wu	Jin	Yi	Pu	Sa	Bao	Tan
薩、	無	盡	意	菩	薩、	寶	檀
Hua	Pu	Sa	Yao	Wang	Pu	Sa	Yao
華	菩	薩、	藥	王	菩	薩、	藥
Shang	Pu	Sa	Mi	Le	Pu	Sa	Shi
上	菩	薩、	彌	勒	菩	薩。	是
Ba	Da	Pu	Sa	Cheng	Kong	Er	Lai
八	大	菩	薩	乘	空	而	來，
Shi	Qi	Dao	Lu	Ji	Yu	Bi	Jie
示	其	道	路，	即	於	彼	界
Zhong	Zhong	Za	Se	Zhong	Bao	Hua	Zhong
種	種	雜	色	眾	寶	華	中，

[...] In this circumstance, when they approach the end of life, if they hear the name of the Medicine Buddha, eight great bodhisattvas will come to their aid: Manjusri Bodhisattva, Avalokitesvara Bodhisattva, Maha Bodhisattva of Great Power to Heal and Save, Unlimited Intention Bodhisattva, Treasure of Sandalwood Flower Bodhisattva, the Medicine King Bodhisattva, the Supreme Medicine Bodhisattva, and Maitreya Bodhisattva. Gliding through the sky, they show these beings the path to the Pure Land of numerous precious multicolored blossoms, where each is instantly reborn in the heart of the flowers.

Zi	Ran	Hua	Sheng	Huo	You	Yin	Ci
自	然	化	生。	或	有	因	此
Sheng	Yu	Tian	Shang	Sui	Sheng	Tian	Shang
生	於	天	上，	雖	生	天	上，
Er	Ben	Shan	Gen	Yi	Wei	Qiong	Jin
而	本	善	根	亦	未	窮	盡，
Bu	Fu	Geng	Sheng	Zhu	Yu	E	Qu
不	復	更	生	諸	餘	惡	趣。
Tian	Shang	Shou	Jin	Huan	Sheng	Ren	Jian
天	上	壽	盡，	還	生	人	間，
Huo	Wei	Lun	Wang	Tong	She	Si	Zhou
或	為	輪	王，	統	攝	四	洲，
Wei	De	Zi	Zai	An	Li	Wu	Liang
威	德	自	在，	安	立	無	量
Bai	Qian	You	Qing	Yu	Shi	Shan	Dao
百	千	有	情	於	十	善	道；
Huo	Sheng	Cha	Di	Li	Po	Luo	Men
或	生	剎	帝	利、	婆	羅	門、
Ju	Shi	Da	Jia	Duo	Rao	Cai	Bao
居	士、	大	家，	多	饒	財	寶，
Cang	Ku	Ying	Yi	Xing	Xiang	Duan	Zheng
倉	庫	盈	溢，	形	相	端	正，

“Or, if the resolve of these beings is weaker yet, they will be reborn in one of the heavenly realms. Despite this rebirth, their good roots remain intact. Therefore, after their life span in the heavenly realms, they will not be reborn in any of the lower realms, but instead will return to be born in the human realm. There they may be born as a cakravartin, a world sovereign of great virtue who effortlessly unites the four continents, peacefully establishing unlimited sentient beings in the ten good ways. Or, they may be born as a ksatriya, a brahmin, or a member of a prominent, prosperous family with numerous relatives and overflowing abundance of wealth and material possessions. [...]

Juan	Shu	Ju	Zu	Cong	Ming	Zhi	Hui
眷	屬	具	足，	聰	明	智	慧，
Yong	Jian	Wei	Meng	Ru	Da	Li	Shi
勇	健	威	猛，	如	大	力	士。
Ruo	Shi	Nü	Ren	De	Wen	Shi	Zun
若	是	女	人，	得	聞	世	尊
Yao	Shi	Liu	Li	Guang	Ru	Lai	Ming
藥	師	琉	璃	光	如	來	名
Hao	Zhi	Xin	Shou	Chi	Yu	Hou	Bu
號，	至	心	受	持，	於	後	不
Fu	Geng	Shou	Nü	Shen			
復	更	受	女	身。」			
	Fu	Ci	Man	Shu	Shi	Li	Bi
	「復	次，	曼	殊	室	利！	彼
Yao	Shi	Liu	Li	Guang	Ru	Lai	De
藥	師	琉	璃	光	如	來	得
Pu	Ti	Shi	You	Ben	Yuan	Li	Guan
菩	提	時，	由	本	願	力，	觀
Zhu	You	Qing	Yu	Zhong	Bing	Ku	Shou
諸	有	情，	遇	眾	病	苦	瘦
Luan	Gan	Xiao	Huang	Re	Deng	Bing	Huo
攣、	乾	消、	黃	熱	等	病；	或

[...] They will have a pleasing appearance, and are astute, wise, courageous, and valiant, possessing physical health, strength, and energy. Or, if they were previously women, and were able to hear the name of the Medicine Buddha of Pure Crystal Radiance and wholeheartedly receive and uphold it, they will not again receive a woman's form.

“Manjusri, at the time of his enlightenment and due to the strength of his original vows, the Medicine Buddha of Pure Crystal Radiance was capable of seeing numerous sentient beings encountering various forms of illness, such as emaciation, yellow fever, and disorientation due to magical practices.[...]

Bei	Yan	Mei	Gu	Du	Suo	Zhong	Huo
被	魘	魅、	蠱	毒	所	中；	或
Fu	Duan	Ming	Huo	Shi	Heng	Si	Yu
復	短	命，	或	時	橫	死；	欲
Ling	Shi	Deng	Bing	Ku	Xiao	Chu	Suo
令	是	等	病	苦	消	除	所
Qiu	Yuan	Man					
求	願	滿。」					
	Shi	Bi	Shi	Zun	Ru	San	Mo
	時	彼	世	尊	入	三	摩
Di	Ming	Yue	Chu	Mie	Yi	Qie	Zhong
地，	名	曰	除	滅	一	切	眾
Sheng	Ku	Nao	Ji	Ru	Ding	Yi	Yu
生	苦	惱；	既	入	定	已，	於
Rou	Ji	Zhong	Chu	Da	Guang	Ming	Guang
肉	髻	中，	出	大	光	明，	光
Zhong	Yan	Shuo	Da	Tuo	Luo	Ni	Yue
中	演	說	大	陀	羅	尼	曰：
Nan	Mo	Bo	Qie	Fa	Di	Pi	Sha
「南	謨	薄	伽	伐	帝，	鞞	殺
She	Ju	Lu	Bi	Liu	Li	Bo	La
社	婁	嚕，	薛	琉	璃，	鉢	刺

[...] He also observed them suffering due to premature demise, or an unexpected or violent death.

“Wanting to relieve these beings’ suffering and illness, to fulfill all that they sought, he then, at that moment, entered into the samadhi called ‘Eliminating the Suffering and Agitation of All Beings.’ Upon entering meditative absorption, a great light emanated from the crown of the Buddha’s head. Immersed in this light, the Buddha then recited a great dharani:

‘Namo Bhagavat Bhaiṣajyaguruvaīḍurya-
 aprabha-rajaya
 [...]

Po He La She Ye Da Ta Jie
 婆， 喝 囉 闍 也， 怛 他 揭
 Duo Ye A La He Di San Miao
 多 耶， 阿 囉 喝 帝， 三 藐
 San Bo Tuo Ye Dan Zhi Ta An
 三 勃 陀 耶。 怛 姪 他。 唵！
 Pi Sha Shi Pi Sha Shi Pi Sha
 鞞 殺 逝， 鞞 殺 逝， 鞞 殺
 She San Mo Jie Di Suo He
 社， 三 沒 揭 帝！ 莎 訶！」
 Er Shi Guang Zhong Shuo Ci Zhou
 爾 時， 光 中 說 此 咒
 Yi Da Di Zhen Dong Fang Da Guang
 已， 大 地 震 動， 放 大 光
 Ming Yi Qie Zhong Sheng Bing Ku Jie
 明， 一 切 眾 生 病 苦 皆
 Chu Shou An Yin Le Man Shu Shi
 除， 受 安 隱 樂。「曼 殊 室
 Li Ruo Jian Nan Zi Nü Ren You
 利！ 若 見 男 子、 女 人， 有
 Bing Ku Zhe Ying Dang Yi Xin Wei
 病 苦 者， 應 當 一 心 為

[...]

tathagataya arhate samyaksambuddhaya
tadyatha

Om bhaisajye bhaisajye-bhaisajya
samudgate svaha.’

“After he uttered the dharani in the midst of such great light, the earth began trembling and sent forth a great radiance. All sentient beings’ illnesses and suffering were healed, and they enjoyed total ease of body and mind.

“Manjusri, if you see men and women who suffer from illness you should, with a devoted heart and mind,[...]

Bi	Bi	Ren	Chang	Qing	Jing	Zao	Shu
彼	病	人、	常	清	淨	澡	漱、
Huo	Shi	Huo	Yao	Huo	Wu	Chong	Shui
或	食、	或	藥、	或	無	蟲	水、
Zhou	Yi	Bai	Ba	Bian	Yu	Bi	Fu
咒	一	百	八	遍、	與	彼	服
Shi	Suo	You	Bing	Ku	Xi	Jie	Xiao
食、	所	有	病	苦	悉	皆	消
Mie	Ruo	You	Suo	Qiu	Zhi	Xin	Nian
滅、	若	有	所	求、	志	心	念
Song	Jie	De	Ru	Shi	Wu	Bing	Yan
誦、	皆	得	如	是	無	病	延
Nian	Ming	Zhong	Zhi	Hou	Sheng	Bi	Shi
年、	命	終	之	後、	生	彼	世
Jie	De	Bu	Tui	Zhuan	Nai	Zhi	Pu
界、	得	不	退	轉、	乃	至	菩
Ti	Shi	Gu	Man	Shu	Shi	Li	Ruo
提、	是	故	曼	殊	室	利!	若
You	Nan	Zi	Nü	Ren	Yu	Bi	Yao
有	男	子、	女	人、	於	彼	藥
Shi	Liu	Li	Guang	Ru	Lai	Zhi	Xin
師	琉	璃	光	如	來、	至	心

[...] help bathe them, cleanse their mouths, and administer food, medicine, or water which has been purified through one hundred and eight recitations of the dharani. All their illness and suffering shall thereupon be extinguished. If there is something they wish for, by reciting the dharani wholeheartedly, they shall obtain it. Thus, they shall enjoy long lives free from illness. After their lives have come to an end, they shall be reborn in the realm of the Medicine Buddha, where, without any regression, they advance to supreme enlightenment.

“Manjusri, there are men and women who wholeheartedly, earnestly, and respectfully make offerings to the Medicine Buddha of Pure Crystal Radiance and who often uphold this dharani without neglect, never forgetting it.

Yin	Zhong	Gong	Jing	Gong	Yang	Zhe	Chang
殷	重、	恭	敬	供	養	者、	常
Chi	Ci	Zhou	Wu	Ling	Fei	Wang	
持	此	咒、	勿	令	廢	忘。	
	Fu	Ci	Man	Shu	Shi	Li	Ruo
	復	次、	曼	殊	室	利!	若
You	Jing	Xin	Nan	Zi	Nü	Ren	De
有	淨	信	男	子、	女	人、	得
Wen	Yao	Shi	Liu	Li	Guang	Ru	Lai
聞	藥	師	琉	璃	光	如	來、
Ying	Zheng	Deng	Jue	Suo	You	Ming	Hao
應、	正	等	覺	所	有	名	號、
Wen	Yi	Song	Chi	Chen	Jue	Chi	Mu
聞	已	誦	持、	晨	嚼	齒	木、
Zao	Shu	Qing	Jing	Yi	Zhu	Xiang	Hua
澡	漱	清	淨、	以	諸	香	華、
Shao	Xiang	Tu	Xiang	Zuo	Zhong	Ji	Yue
燒	香、	塗	香、	作	眾	伎	樂、
Gong	Yang	Xing	Xiang	Yu	Ci	Jing	Dian
供	養	形	像。	於	此	經	典、
Ruo	Zi	Shu	Ruo	Jiao	Ren	Shu	Yi
若	自	書、	若	教	人	書、	一

“Also, Manjusri, there are men and women of pure faith who have the chance to hear and recite all the titles of the Medicine Buddha of Pure Crystal Radiance, who chew on the teeth-cleansing twig, rinse their mouths, and bathe their bodies before they offer fragrant flowers and incense and various kinds of devotional music to the image of the Medicine Buddha. Then there are those who record or copy the sutra or teach others to transcribe it, and who listen to the sutra and understand its meaning, thereupon wholeheartedly upholding it. [...]

Xin	Shou	Chi	Ting	Wen	Qi	Yi	Yu
心	受	持，	聽	聞	其	義。	於
Bi	Fa	Shi	Ying	Xiu	Gong	Yang	Yi
彼	法	師，	應	修	供	養：	一
Qie	Suo	You	Zi	Shen	Zhi	Ju	Xi
切	所	有	資	身	之	具，	悉
Jie	Shi	Yu	Wu	Ling	Fa	Shao	Ru
皆	施	與，	勿	令	乏	少；	如
Shi	Bian	Meng	Zhu	Fo	Hu	Nian	Suo
是	便	蒙	諸	佛	護	念，	所
Qiu	Yuan	Man	Nai	Zhi	Pu	Ti	
求	願	滿，	乃	至	菩	提。	」
	Er	Shi	Man	Shu	Shi	Li	Tong
	爾	時，	曼	殊	室	利	童
Zi	Bai	Fo	Yan	Shi	Zun	Wo	Dang
子	白	佛	言：	「世	尊！	我	當
Shi	Yu	Xiang	Fa	Zhuan	Shi	Yi	Zhong
誓	於	像	法	轉	時，	以	種
Zhong	Fang	Bian	Ling	Zhu	Jing	Xin	Shan
種	方	便，	令	諸	淨	信	善
Nan	Zi	Shan	Nü	Ren	Deng	De	Wen
男	子、	善	女	人	等，	得	聞

[...] If there is a monastic who specializes in teaching the practice of the Medicine Buddha, one should offer all that is necessary for daily living, ensuring that the teacher lacks nothing. All of these mentioned will thereupon be protected and will be in the awareness of all Buddhas; that which they wish for will be fulfilled on their path to enlightenment.”

At that time, Manjusri spoke to the Buddha, “World-Honored One, I will vow, at the time of the Period of Semblance Dharma, with various skillful means, to make it possible for all good men and women of pure faith to hear the titles of the World-Honored Medicine Buddha of Pure Crystal Radiance. [...]

Shi	Zun	Yao	Shi	Liu	Li	Guang	Ru
世	尊	藥	師	琉	璃	光	如
Lai	Ming	Hao	Nai	Zhi	Shui	Zhong	Yi
來	名	號，	乃	至	睡	中	亦
Yi	Fo	Ming	Jue	Wu	Qi	Er	Shi
以	佛	名	覺	悟	其	耳。	世
Zun	Ruo	Yu	Ci	Jing	Shou	Chi	Du
尊！	若	於	此	經	受	持	讀
Song	Huo	Fu	Wei	Ta	Yan	Shuo	Kai
誦，	或	復	為	他	演	說	開
Shi	Ruo	Zi	Shu	Ruo	Jiao	Ren	Shu
示；	若	自	書；	若	教	人	書；
Gong	Jing	Zun	Zhong	Yi	Zhong	Zhong	Hua
恭	敬	尊	重，	以	種	種	華
Xiang	Tu	Xiang	Mo	Xiang	Shao	Xiang	Hua
香、	塗	香、	末	香、	燒	香、	華
Man	Ying	Luo	Fan	Gai	Ji	Yue	Er
鬘、	瓔	珞、	幡	蓋、	伎	樂、	而
Wei	Gong	Yang	Yi	Wu	Se	Cai	Zuo
為	供	養；	以	五	色	綵、	作
Nang	Cheng	Zhi	Sao	Sa	Jing	Chu	Fu
囊	盛	之；	掃	灑	淨	處、	敷

[...] Even while asleep they are able to awaken to truth upon hearing this sound in their ears.

“I will also make possible the upholding of this sutra through various skillful means such as recitation, explication of its profound meaning, self-practice through transcribing, or teaching others to transcribe it. Other means also include respectfully making offerings to the sutra itself by cleaning and purifying its environment and preparing an elevated place such as an altar upon which the sutra can be placed. Having made silk bags of the five colors and placing the sutra therein, one can make offerings of the various fragrances of flowers, pastes, powders, and incense along with garlands of precious gems and jade, parasols, banners, and devotional music. [...]

She	Gao	Zuo	Er	Yong	An	Chu	Er
設	高	座，	而	用	安	處。	爾
Shi	Si	Da	Tian	Wang	Yu	Qi	Juan
時，	四	大	天	王	與	其	眷
Shu	Ji	Yu	Wu	Liang	Bai	Qian	Tian
屬，	及	餘	無	量	百	千	天
Zhong	Jie	Yi	Qi	Suo	Gong	Yang	Shou
眾，	皆	詣	其	所，	供	養	守
Hu	Shi	Zun	Ruo	Ci	Jing	Bao	Liu
護。	世	尊！	若	此	經	寶	流
Xing	Zhi	Chu	You	Neng	Shou	Chi	Yi
行	之	處，	有	能	受	持，	以
Bi	Shi	Zun	Yao	Shi	Liu	Li	Guang
彼	世	尊	藥	師	琉	璃	光
Ru	Lai	Ben	Yuan	Gong	De	Ji	Wen
如	來	本	願	功	德，	及	聞
Ming	Hao	Dang	Zhi	Shi	Chu	Wu	Fu
名	號，	當	知	是	處	無	復
Heng	Si	Yi	Fu	Bu	Wei	Zhu	E
橫	死；	亦	復	不	為	諸	惡
Gui	Shen	Duo	Qi	Jing	Qi	She	Yi
鬼	神，	奪	其	精	氣；	設	已

[...] Upon the completion of these offerings, the Four Heavenly Kings and their retinue of hundreds of thousands of heavenly beings shall arrive at that place and offer their protection.

“World-Honored One, wherever this precious sutra is introduced and practiced, due to the virtue of the original vows of the Medicine Buddha of Pure Crystal Radiance, the hearing of his titles, and the upholding of this sutra, that place shall be free from the occurrence of any violent deaths. Those living in this area shall not be deprived of their vital energy. [...]

Duo Zhe Huan De Ru Gu Shen Xin
 奪 者， 還 得 如 故， 身 心
 An Le
 安 樂。」
 Fo Gao Man Shu Shi Li Ru
 佛 告 曼 殊 室 利：「如
 Shi Ru Shi Ru Ru Suo Shuo Man
 是！ 如 是！ 如 汝 所 說。 曼
 Shu Shi Li Ruo You Jing Xin Shan
 殊 室 利！ 若 有 淨 信 善
 Nan Zi Shan Nü Ren Deng Yu Gong
 男 子、 善 女 人 等， 欲 供
 Yang Bi Shi Zun Yao Shi Liu Li
 養 彼 世 尊 藥 師 琉 璃
 Guang Ru Lai Zhe Ying Xian Zao Li
 光 如 來 者， 應 先 造 立
 Bi Fo Xing Xiang Fu Qing Jing Zuo
 彼 佛 形 像， 敷 清 淨 座
 Er An Chu Zhi San Zhong Zhong Hua
 而 安 處 之； 散 種 種 華，
 Shao Zhong Zhong Xiang Yi Zhong Zhong Chuang
 燒 種 種 香， 以 種 種 幢

[...] For those who have been deprived of their vital energy in this manner, they shall have it returned to them and enjoy peace of body and mind.”

The Buddha then responded to Manjusri, “Yes! Yes! It is as you have said, Manjusri. If there are men and women of pure practice who desire to make offerings to the World-Honored Medicine Buddha of Pure Crystal Radiance, they should first place an image of that Buddha in a clean, peaceful place and surround it with various flowers, fragrant burning incense, and colorful streamers and banners.

Fan	Zhuang	Yan	Qi	Chu	Qi	Ri	Qi
幡	莊	嚴	其	處；	七	日	七
Ye	Shou	Ba	Fen	Zhai	Jie	Shi	Qing
夜，	受	八	分	齋	戒，	食	清
Jing	Shi	Zao	Yu	Xiang	Jie	Zhuo	Qing
淨	食，	澡	浴	香	潔，	著	清
Jing	Yi	Ying	Sheng	Wu	Gou	Zhuo	Xin
淨	衣，	應	生	無	垢	濁	心，
Wu	Nu	Hai	Xin	Yu	Yi	Qie	You
無	怒	害	心，	於	一	切	有
Qing	Qi	Li	Yi	An	Le	Ci	Bei
情	起	利	益	安	樂，	慈、	悲、
Xi	She	Ping	Deng	Zhi	Xin	Gu	Yue
喜、	捨，	平	等	之	心；	鼓	樂
Ge	Zan	You	Rao	Fo	Xiang	Fu	Ying
歌	讚，	右	遶	佛	像。	復	應
Nian	Bi	Ru	Lai	Ben	Yuan	Gong	De
念	彼	如	來	本	願	功	德，
Du	Song	Ci	Jing	Si	Wei	Qi	Yi
讀	誦	此	經，	思	惟	其	義，
Yan	Shuo	Kai	Shi	Sui	Suo	Yao	Qiu
演	說	開	示。	隨	所	樂	求，

“For seven days and nights, they should uphold the eight purification precepts, eat vegetarian meals, bathe their bodies to become clean and fragrant, and wear clean clothing. A mind free from turbidity, anger, and the desire to harm will give rise to a beneficial mind of peace, loving-kindness, compassion, joy, equanimity, and equality for all sentient beings. They should circle the Buddha statue in a clockwise direction, drumming and singing songs of joyous praise. They should also contemplate the Buddha’s vows of great virtue, study and recite this sutra, consider its meaning, and speak to reveal the profound teaching. [...]

Yi	Qie	Jie	Sui	Qiu	Chang	Shou	De
一	切	皆	遂;	求	長	壽	得
Chang	Shou	Qiu	Fu	Rao	De	Fu	Rao
長	壽,	求	富	饒	得	富	饒,
Qiu	Guan	Wei	De	Guan	Wei	Qiu	Nan
求	官	位	得	官	位,	求	男
Nü	De	Nan	Nü	Ruo	Fu	You	Ren
女	得	男	女。	若	復	有	人,
Hu	De	E	Meng	Jian	Zhu	E	Xiang
忽	得	惡	夢,	見	諸	惡	相;
Huo	Guai	Niao	Lai	Ji	Huo	Yu	Zhu
或	怪	鳥	來	集,	或	於	住
Chu	Bai	Guai	Chu	Xian	Ci	Ren	Ruo
處	百	怪	出	現;	此	人	若
Yi	Zhong	Miao	Zi	Ju	Gong	Jing	Gong
以	眾	妙	資	具,	恭	敬	供
Yang	Bi	Shi	Zun	Yao	Shi	Liu	Li
養	彼	世	尊	藥	師	琉	璃
Guang	Ru	Lai	Zhe	E	Meng	E	Xiang
光	如	來	者,	惡	夢	惡	相
Zhu	Bu	Ji	Xiang	Jie	Xi	Yin	Mo
諸	不	吉	祥,	皆	悉	隱	沒,

[...] If these pure practices are followed, all their wishes shall be granted: those who seek long life shall gain long life; those who seek abundant wealth shall gain abundant wealth; those who seek a government post shall receive such; and those who seek the birth of a male or female child shall be granted such.

“If one unexpectedly experiences nightmares, apparitions, the ominous gathering of strange birds, or the arising of various strange phenomena around his or her residence, should he or she respectfully make offerings of numerous exquisite material objects, all these omens shall disappear without doing any harm.

[...]

Bu	Neng	Wei	Huan	Huo	You	Shui	Huo
不	能	為	患。	或	有	水、	火、
Dao	Du	Xuan	Xian	E	Xiang	Shi	Zi
刀、	毒、	懸	險、	惡	象、	師	子、
Hu	Lang	Xiong	Pi	Du	She	E	Xie
虎、	狼、	熊、	羆、	毒	蛇、	惡	蠍、
Wu	Gong	You	Yan	Wen	Meng	Deng	Bu
蜈	蚣、	蚰	蜒、	蚊	虻	等	怖；
Ruo	Neng	Zhi	Xin	Yi	Nian	Bi	Fo
若	能	至	心	憶	念	彼	佛、
Gong	Jing	Gong	Yang	Yi	Qie	Bu	Wei
恭	敬	供	養、	一	切	怖	畏
Jie	De	Jie	Tuo	Ruo	Ta	Guo	Qin
皆	得	解	脫。	若	他	國	侵
Rao	Dao	Zei	Fan	Luan	Yi	Nian	Gong
擾、	盜	賊	反	亂；	憶	念	恭
Jing	Bi	Ru	Lai	Zhe	Yi	Jie	Jie
敬	彼	如	來	者、	亦	皆	解
Tuo							
脫。							
	Fu	Ci	Man	Shu	Shi	Li	Ruo
	復	次、	曼	殊	室	利！	若

[...] If there are those who encounter fears due to flood, fire, calamities of warfare, near-death experiences, or vicious wild creatures such as elephants, lions, tigers, wolves, brown bears, poisonous snakes, scorpions, centipedes, millipedes, mosquitoes, and biting flies, when they wholeheartedly contemplate the Buddha and respectfully make offerings to him, all their fears shall subside. If they have fears of being invaded by other countries, internal rebellions, or the activities of robbers and thieves, upon respectfully contemplating the Buddha, they shall find relief from these fears.

You	Jing	Xin	Shan	Nan	Zi	Shan	Nü
有	淨	信	善	男	子、	善	女
Ren	Deng	Nai	Zhi	Jin	Xing	Bu	Shi
人	等、	乃	至	盡	形	不	事
Yu	Tian	Wei	Dang	Yi	Xin	Gui	Fo
餘	天、	唯	當	一	心、	歸	佛、
Fa	Seng	Shou	Chi	Jin	Jie	Ruo	Wu
法、	僧、	受	持	禁	戒、	若	五
Jie	Shi	Jie	Pu	Sa	Si	Bai	Jie
戒、	十	戒、	菩	薩	四	百	戒、
Bi	Chu	Er	Bai	Wu	Shi	Jie	Bi
苾	芻	二	百	五	十	戒、	苾
Chu	Ni	Wu	Bai	Jie	Yu	Suo	Shou
芻	尼	五	百	戒。	於	所	受
Zhong	Huo	You	Hui	Fan	Bu	Duo	E
中	或	有	毀	犯、	怖	墮	惡
Qu	Ruo	Neng	Zhuan	Nian	Bi	Fo	Ming
趣、	若	能	專	念	彼	佛	名
Hao	Gong	Jing	Gong	Yang	Zhe	Bi	Ding
號、	恭	敬	供	養	者、	必	定
Bu	Shou	San	E	Qu	Sheng	Huo	You
不	受	三	惡	趣	生。	或	有

“Again, Manjusri, let us suppose that good men and women of pure faith, who even unto death have not followed the path of any other faith, take refuge in the Buddha, the Dharma, and the Sangha and uphold the various sets of precepts, such as the five precepts, the ten precepts, the four hundred bodhisattva precepts, the two hundred and fifty bhiksu precepts, and the five hundred bhiksuni precepts. If, in the midst of upholding these precepts, they violate any of them and thus become fearful of falling into the three lower realms upon rebirth, should they become absorbed in the contemplation of the Buddha’s titles and respectfully make offerings, they can be certain of no further rebirth in these realms.

Nü	Ren	Lin	Dang	Chan	Shi	Shou	Yu
女	人，	臨	當	產	時，	受	於
Ji	Ku	Ruo	Neng	Zhi	Xin	Cheng	Ming
極	苦；	若	能	志	心	稱	名
Li	Zan	Gong	Jing	Gong	Yang	Bi	Ru
禮	讚，	恭	敬	供	養	彼	如
Lai	Zhe	Zhong	Ku	Jie	Chu	Suo	Sheng
來	者，	眾	苦	皆	除。	所	生
Zhi	Zi	Shen	Fen	Ju	Zu	Xing	Se
之	子，	身	分	具	足，	形	色
Duan	Zheng	Jian	Zhe	Huan	Xi	Li	Gen
端	正，	見	者	歡	喜，	利	根
Cong	Ming	An	Yin	Shao	Bing	Wu	You
聰	明，	安	隱	少	病，	無	有
Fei	Ren	Duo	Qi	Jing	Qi		
非	人	奪	其	精	氣。		
	Er	Shi	Shi	Zun	Gao	A	Nan
	爾	時，	世	尊	告	阿	難
Yan	Ru	Wo	Cheng	Yang	Bi	Shi	Zun
言：	「如	我	稱	揚	彼	世	尊
Yao	Shi	Liu	Li	Guang	Ru	Lai	Suo
藥	師	琉	璃	光	如	來	所

“When an expectant mother is experiencing the pains of labor, by chanting the Buddha’s name as an offering, all of her fears and pain shall be removed. Due to the smooth delivery, the form and five faculties of the baby shall be perfectly complete. His or her countenance shall be very pleasant, such that people will be delighted when they see the baby. This child shall be inherently astute, enjoy a peaceful existence, and encounter little illness. No non-human being shall be capable of seizing that child’s vital energy.”

At that time, the World-Honored One spoke to Ananda saying, “Thus I praise all the virtues of the World-Honored Medicine Buddha of Pure Crystal Radiance. [...]

You Gong De Ci Shi Zhu Fo Shen
 有 功 德， 此 是 諸 佛 甚
 Shen Xing Chu Nan Ke Jie Liao Ru
 深 行 處， 難 可 解 了， 汝
 Wei Xin Fou A Nan Bai Yan Da
 為 信 不？」 阿 難 白 言：「大
 De Shi Zun Wo Yu Ru Lai Suo
 德 世 尊！ 我 於 如 來 所
 Shuo Qi Jing Bu Sheng Yi Huo Suo
 說 契 經 不 生 疑 惑， 所
 Yi Zhe He Yi Qie Ru Lai Shen
 以 者 何？ 一 切 如 來 身
 Yu Yi Ye Wu Bu Qing Jing Shi
 語 意 業， 無 不 清 淨。 世
 Zun Ci Ri Yue Lun Ke Ling Duo
 尊！ 此 日 月 輪， 可 令 墮
 Luo Miao Gao Shan Wang Ke Shi Qing
 落； 妙 高 山 王， 可 使 傾
 Dong Zhu Fo Suo Yan Wu You Yi
 動， 諸 佛 所 言 無 有 異
 Ye Shi Zun You Zhu Zhong Sheng Xin
 也。 世 尊！ 有 諸 眾 生， 信

[...] This virtuous state is shared by all Buddhas as a result of their deep and profound practice, but it is very difficult for ordinary people to understand. How about you, Ananda, do you trust this?”

Ananda replied, “World-Honored One, with regard to the sutra spoken by the Buddha, I have absolutely no doubts concerning it. Why is that so? Because all the activities proceeding from the Buddha’s body, speech, and mind are already completely pure. Even though the sun and moon may fall from the sky, even though the tallest mountain may collapse, the words of every Buddha are not subject to change. World-Honored One, there are many beings who are not equipped with the roots of faith. Upon hearing the description of the profound state shared by all Buddhas, these beings question why such a multitude of remarkable benefits would accrue to

Gen	Bu	Ju	Wen	Shuo	Zhu	Fo	Shen
根	不	具，	聞	說	諸	佛	甚
Shen	Xing	Chu	Zuo	Shi	Si	Wei	Yun
深	行	處，	作	是	思	惟；	云
He	Dan	Nian	Yao	Shi	Liu	Li	Guang
何	但	念	藥	師	琉	璃	光
Ru	Lai	Yi	Fo	Ming	Hao	Bian	Huo
如	來	一	佛	名	號，	便	獲
Er	Suo	Gong	De	Sheng	Li	You	Ci
爾	所	功	德	勝	利？	由	此
Bu	Xin	Fan	Sheng	Fei	Bang	Bi	Yu
不	信，	返	生	誹	謗；	彼	於
Chang	Ye	Shi	Da	Li	Le	Duo	Zhu
長	夜，	失	大	利	樂，	墮	諸
E	Qu	Liu	Zhuan	Wu	Qiong	Fo	Gao
惡	趣，	流	轉	無	窮。」	佛	告
A	Nan	Shi	Zhu	You	Qing	Ruo	Wen
阿	難：	「是	諸	有	情，	若	聞
Shi	Zun	Yao	Shi	Liu	Li	Guang	Ru
世	尊	藥	師	琉	璃	光	如
Lai	Ming	Hao	Zhi	Xin	Shou	Chi	Bu
來	名	號，	至	心	受	持，	不

one who simply contemplates and recites the titles of the Medicine Buddha of Pure Crystal Radiance. Due to this lack of trust, they even go so far as to engage in slander. As a result, they remain in the endless darkness of ignorance, thus losing the opportunity for great benefit and happiness, and repeatedly fall into the various lower realms.”

The Buddha thus spoke to Ananda, “For those particular sentient beings, if they hear the titles of the World-Honored Medicine Buddha of Pure Crystal Radiance and uphold them without doubt and bewilderment, there is no point in even being concerned about falling into lower realms of rebirth. [...]

Sheng	Yi	Huo	Duo	E	Qu	Zhe	Wu
生	疑	惑，	墮	惡	趣	者，	無
You	Shi	Chu	A	Nan	Ci	Shi	Zhu
有	是	處。	阿	難！	此	是	諸
Fo	Shen	Shen	Suo	Xing	Nan	Ke	Xin
佛	甚	深	所	行，	難	可	信
Jie	Ru	Jin	Neng	Shou	Dang	Zhi	Jie
解；	汝	今	能	受，	當	知	皆
Shi	Ru	Lai	Wei	Li	A	Nan	Yi
是	如	來	威	力。	阿	難！	一
Qie	Sheng	Wen	Du	Jue	Ji	Wei	Deng
切	聲	聞、	獨	覺、	及	未	登
Di	Zhu	Pu	Sa	Deng	Jie	Xi	Bu
地	諸	菩	薩	等，	皆	悉	不
Neng	Ru	Shi	Xin	Jie	Wei	Chu	Yi
能	如	實	信	解；	唯	除	一
Sheng	Suo	Xi	Pu	Sa	A	Nan	Ren
生	所	繫	菩	薩。	阿	難！	人
Shen	Nan	De	Yu	San	Bao	Zhong	Xin
身	難	得；	於	三	寶	中，	信
Jing	Zun	Zhong	Yi	Nan	Ke	De	Wen
敬	尊	重，	亦	難	可	得；	聞

[...]Ananda, this is the deep and profound practice of all Buddhas, found difficult to believe and understand by most. Your comprehension of this can be ascribed to the power of the Buddha's practices as well, Ananda. All sravakas, pratyeka-buddhas, and bodhisattvas who have not yet ascended the first of the ten stages of bodhisattva development are not yet able to understand and know the true nature of this practice. Only those bodhisattvas who will attain Buddhahood in their next lifetime are capable of true understanding. Ananda, it is difficult to be reborn in human form. Having faith and respect in the Triple Gem is also not easy.[...]

Shi	Zun	Yao	Shi	Liu	Li	Guang	Ru
世	尊	藥	師	琉	璃	光	如
Lai	Ming	Hao	Fu	Nan	Yu	Shi	A
來	名	號，	復	難	於	是。	阿
Nan	Bi	Yao	Shi	Liu	Li	Guang	Ru
難！	彼	藥	師	琉	璃	光	如
Lai	Wu	Liang	Pu	Sa	Xing	Wu	Liang
來；	無	量	菩	薩	行；	無	量
Shan	Qiao	Fang	Bian	Wu	Liang	Guang	Da
善	巧	方	便；	無	量	廣	大
Yuan	Wo	Ruo	Yi	Jie	Ruo	Yi	Jie
願；	我	若	一	劫，	若	一	劫
Yu	Er	Guang	Shuo	Zhe	Jie	Ke	Su
餘	而	廣	說	者，	劫	可	速
Jin	Bi	Fo	Xing	Yuan	Shan	Qiao	Fang
盡，	彼	佛	行	願，	善	巧	方
Bian	Wu	You	Jin	Ye			
便，	無	有	盡	也！」			
	Er	Shi	Zhong	Zhong	You	Yi	Pu
	爾	時，	眾	中	有	一	菩
Sa	Mo	He	Sa	Ming	Yue	Jiu	Tuo
薩	摩	訶	薩，	名	曰	救	脫，

[...] Most difficult to achieve, however, is the opportunity to hear the titles of the World-Honored Medicine Buddha of Pure Crystal Radiance. Ananda, the Medicine Buddha of Pure Crystal Radiance has practiced endless bodhisattva spiritual disciplines, as well as developed innumerable wonderful skillful means and achieved numerous great vows. Were I to elaborate on this Buddha's disciplines, skillful means, and vows for one kalpa or more, I could not describe them completely for they are vast and limitless.”

Subsequently, a great bodhisattva named Rescuing Aid Bodhisattva arose from the audience. [...]

Ji	Cong	Zuo	Qi	Pian	Tan	You	Jian
卽	從	座	起、	偏	袒	右	肩、
You	Xi	Zhuo	Di	Qu	Gong	He	Zhang
右	膝	著	地、	曲	躬	合	掌、
Er	Bai	Fo	Yan	Da	De	Shi	Zun
而	白	佛	言：「大	德	世	尊！	
Xiang	Fa	Zhuan	Shi	You	Zhu	Zhong	Sheng
像	法	轉	時、	有	諸	眾	生、
Wei	Zhong	Zhong	Huan	Zhi	Suo	Kun	E
為	種	種	患	之	所	困	厄、
Chang	Bing	Lei	Shou	Bu	Neng	Yin	Shi
長	病	羸	瘦、	不	能	飲	食、
Hou	Chun	Gan	Zao	Jian	Zhu	Fang	An
喉	唇	乾	燥、	見	諸	方	暗、
Si	Xiang	Xian	Qian	Fu	Mu	Qin	Shu
死	相	現	前；	父	母、	親	屬、
Peng	You	Zhi	Shi	Ti	Qi	Wei	Rao
朋	友、	知	識、	啼	泣	圍	繞。
Ran	Bi	Zi	Shen	Wo	Zai	Ben	Chu
然	彼	自	身、	臥	在	本	處、
Jian	Yan	Mo	Shi	Yin	Qi	Shen	Shi
見	琰	魔	使、	引	其	神	識、

[...] With bared right shoulder and bowing upon his right knee with joined palms, he respectfully said to the Buddha, “Great Virtuous World-Honored One, during the Period of Semblance Dharma, there will be many sentient beings who will be trapped by various kinds of suffering and adversity. They will experience long periods of illness and grow weak and feeble. Unable to eat and drink, their lips and throats will become parched and dry. No matter where they look, they shall see only darkness and exhibit all the symptoms of approaching death. Their mothers, fathers, relatives, and friends will gather around them, weeping and wailing. However, unaware of all the concern that surrounds them, those on their deathbeds will be experiencing the arrival of the Judgment King of Hell’s messenger, who escorts the consciousnesses of those who are dying into the presence of the King. [...]

Zhi	Yu	Yan	Mo	Fa	Wang	Zhi	Qian
至	於	琰	魔	法	王	之	前；
Ran	Zhu	You	Qing	You	Ju	Sheng	Shen
然	諸	有	情，	有	俱	生	神，
Sui	Qi	Suo	Zuo	Ruo	Zui	Ruo	Fu
隨	其	所	作，	若	罪	若	福，
Jie	Ju	Shu	Zhi	Jin	Chi	Shou	Yu
皆	具	書	之，	盡	持	授	與
Yan	Mo	Fa	Wang	Er	Shi	Bi	Wang
琰	魔	法	王。	爾	時，	彼	王
Tui	Wen	Qi	Ren	Ji	Suan	Suo	Zuo
推	問	其	人，	計	算	所	作，
Sui	Qi	Zui	Fu	Er	Chu	Duan	Zhi
隨	其	罪	福	而	處	斷	之。
Shi	Bi	Bing	Ren	Qin	Shu	Zhi	Shi
時	彼	病	人	親	屬、	知	識，
Ruo	Neng	Wei	Bi	Gui	Yi	Shi	Zun
若	能	為	彼	歸	依	世	尊
Yao	Shi	Liu	Li	Guang	Ru	Lai	Qing
藥	師	琉	璃	光	如	來，	請
Zhu	Zhong	Seng	Zhuan	Du	Ci	Jing	Ran
諸	眾	僧，	轉	讀	此	經，	然

[...] Subsequently, these beings clearly recollect all their own deeds, both good and bad, record them and deliver their lists of deeds to the Judgment King of Hell. Thereafter, the King will interrogate them, and after considering the number of good and bad deeds, he will deliver an appropriate decision concerning their lives. If, at that time, the parents, relatives, and friends of those who are sick take refuge in the World-Honored Medicine Buddha of Pure Crystal Radiance, request many monastics to recite this sutra, [...]

Qi	Ceng	Zhi	Deng	Xuan	Wu	Se	Xu
七	層	之	燈，	懸	五	色	續
Ming	Shen	Fan	Huo	You	Shi	Chu	Bi
命	神	旛，	或	有	是	處，	彼
Shi	De	Huan	Ru	Zai	Meng	Zhong	Ming
識	得	還。	如	在	夢	中，	明
Liao	Zi	Jian	Huo	Jing	Qi	Ri	Huo
了	自	見；	或	經	七	日，	或
Er	Shi	Yi	Ri	Huo	San	Shi	Wu
二	十	一	日，	或	三	十	五
Ri	Huo	Si	Shi	Jiu	Ri	Bi	Shi
日，	或	四	十	九	日，	彼	識
Huan	Shi	Ru	Cong	Meng	Jue	Jie	Zi
還	時，	如	從	夢	覺，	皆	自
Yi	Zhi	Shan	Bu	Shan	Ye	Suo	De
憶	知	善	不	善	業，	所	得
Guo	Bao	You	Zi	Zheng	Jian	Ye	Guo
果	報。	由	自	證	見	業	果
Bao	Gu	Nai	Zhi	Ming	Nan	Yi	Bu
報	故，	乃	至	命	難，	亦	不
Zao	Zuo	Zhu	E	Zhi	Ye	Shi	Gu
造	作	諸	惡	之	業。	是	故

[...] light seven layers of lamps, display the five-colored longevity banners, or undertake any similar practices on behalf of those who are sick, their consciousnesses could return after seven, twenty-one, thirty-five, or forty-nine days. When their consciousnesses return, it is like waking up from a dream. Through this experience, they remember all their good and bad deeds as well as the karmic retribution, thus proving to themselves the connection between cause and effect. Afterwards, they will no longer engage in activities that create bad karma. [...]

Jing	Xin	Shan	Nan	Zi	Shan	Nü	Ren
淨	信	善	男	子、	善	女	人
Deng	Jie	Ying	Shou	Chi	Yao	Shi	Liu
等、	皆	應	受	持	藥	師	琉
Li	Guang	Ru	Lai	Ming	Hao	Sui	Li
璃	光	如	來	名	號、	隨	力
Suo	Neng	Gong	Jing	Gong	Yang	Er	Shi
所	能、	恭	敬	供	養、」	爾	時、
A	Nan	Wen	Jiu	Tuo	Pu	Sa	Yue
阿	難	問	救	脫	菩	薩	曰：
Shan	Nan	Zi	Ying	Yun	He	Gong	Jing
「善	男	子！	應	云	何	恭	敬
Gong	Yang	Bi	Shi	Zun	Yao	Shi	Liu
供	養	彼	世	尊	藥	師	琉
Li	Guang	Ru	Lai	Xu	Ming	Fan	Deng
璃	光	如	來？	續	命	旛	燈
Fu	Yun	He	Zao	Jiu	Tuo	Pu	Sa
復	云	何	造？」	救	脫	菩	薩
Yan	Da	De	Ruo	You	Bing	Ren	Yu
言：	「大	德！	若	有	病	人、	欲
Tuo	Bing	Ku	Dang	Wei	Qi	Ren	Qi
脫	病	苦、	當	為	其	人、	七

[...] Therefore, all good men and women of pure faith should receive and uphold the titles of the Medicine Buddha of Pure Crystal Radiance according to their ability, and respectfully make offerings to him.”

Then, Ananda asked Rescuing Aid Bodhisattva, “How should one make offerings to the Buddha? Furthermore, concerning the longevity banners and lamps, how should one engage in this type of activity?”

Rescuing Aid Bodhisattva said, “Great Virtuous One, if there are sick people who seek relief from their suffering, those who care about them can, on their behalf, [...]

Ri	Qi	Ye	Shou	Chi	Ba	Fen	Zhai
日	七	夜，	受	持	八	分	齋
Jie	Ying	Yi	Yin	Shi	Ji	Yu	Zi
戒。	應	以	飲	食	及	餘	資
Ju	Sui	Li	Suo	Ban	Gong	Yang	Bi
具，	隨	力	所	辦，	供	養	苾
Chu	Seng	Zhou	Ye	Liu	Shi	Li	Bai
芻	僧；	晝	夜	六	時，	禮	拜
Gong	Yang	Bi	Shi	Zun	Yao	Shi	Liu
供	養	彼	世	尊	藥	師	琉
Li	Guang	Ru	Lai	Du	Song	Ci	Jing
璃	光	如	來；	讀	誦	此	經
Si	Shi	Jiu	Bian	Ran	Si	Shi	Jiu
四	十	九	遍；	然	四	十	九
Deng	Zao	Bi	Ru	Lai	Xing	Xiang	Qi
燈；	造	彼	如	來	形	像	七
Qu	Yi	Yi	Xiang	Qian	Ge	Zhi	Qi
軀，	一	一	像	前	各	置	七
Deng	Yi	Yi	Deng	Liang	Da	Ru	Che
燈，	一	一	燈	量	大	如	車
Lun	Nai	Zhi	Si	Shi	Jiu	Ri	Guang
輪，	乃	至	四	十	九	日	光

[...] uphold the eight purification precepts for seven days and nights. According to their means, they can make offerings of food, drink, and other material needs to monastics. Throughout the day, they can bow and make offerings before the World-Honored Medicine Buddha of Pure Crystal Radiance, recite this sutra forty-nine times, and light forty-nine lamps. They can create seven images of the Buddha and place seven lamps in front of each. The glow from each lamp should be as large as the circumference of the wheel of a cart, and the radiant brightness should never be extinguished during the forty-nine days. [...]

Ming	Bu	Jue	Zao	Wu	Se	Cai	Fan
明	不	絕，	造	五	色	綵	旛，
Chang	Si	Shi	Jiu	Zhe	Shou	Ying	Fang
長	四	十	九	揆	手；	應	放
Za	Lei	Zhong	Sheng	Zhi	Si	Shi	Jiu
雜	類	眾	生	至	四	十	九；
Ke	De	Guo	Du	Wei	E	Zhi	Nan
可	得	過	度	危	厄	之	難，
Bu	Wei	Zhu	Heng	E	Gui	Suo	Chi
不	為	諸	橫	惡	鬼	所	持。」
	Fu	Ci	A	Nan	Ruo	Cha	Di
	「復	次，	阿	難！	若	剎	帝
Li	Guan	Ding	Wang	Deng	Zai	Nan	Qi
利、	灌	頂	王	等，	災	難	起
Shi	Suo	Wei	Ren	Zhong	Ji	Yi	Nan
時，	所	謂	人	眾	疾	疫	難、
Ta	Guo	Qin	Bi	Nan	Zi	Jie	Pan
他	國	侵	逼	難，	自	界	叛
Ni	Nan	Xing	Xiu	Bian	Guai	Nan	Ri
逆	難，	星	宿	變	怪	難，	日
Yue	Bo	Shi	Nan	Fei	Shi	Feng	Yu
月	薄	蝕	難，	非	時	風	雨

[...] They can assemble the splendid five-colored longevity banners, each of which is composed of forty-nine three-finger-length sections. Also, they can set free forty-nine living beings of various kinds. Through these activities, sick individuals are supported in overcoming danger and distress, and are immune to being held hostage by any evil spirit.

“Again, Ananda, if calamities such as epidemics, invasions, internal rebellions, strange changes in constellations, solar and lunar eclipses, untimely wind and rain, or drought arise in a country, [...]

Nan	Guo	Shi	Bu	Yu	Nan	Bi	Cha
難，	過	時	不	雨	難。	彼	剎
Di	Li	Guan	Ding	Wang	Deng	Er	Shi
帝	利、	灌	頂	王	等，	爾	時
Ying	Yu	Yi	Qie	You	Qing	Qi	Ci
應	於	一	切	有	情，	起	慈
Bei	Xin	She	Zhu	Xi	Bi	Yi	Qian
悲	心，	赦	諸	繫	閉；	依	前
Suo	Shuo	Gong	Yang	Zhi	Fa	Gong	Yang
所	說	供	養	之	法，	供	養
Bi	Shi	Zun	Yao	Shi	Liu	Li	Guang
彼	世	尊	藥	師	琉	璃	光
Ru	Lai	You	Ci	Shan	Gen	Ji	Bi
如	來。	由	此	善	根，	及	彼
Ru	Lai	Ben	Yuan	Li	Gu	Ling	Qi
如	來	本	願	力	故，	令	其
Guo	Jie	Ji	De	An	Yin	Feng	Yu
國	界	即	得	安	隱，	風	雨
Shun	Shi	Gu	Jia	Cheng	Shu	Yi	Qie
順	時，	穀	稼	成	熟；	一	切
You	Qing	Wu	Bing	Huan	Le	Yu	Qi
有	情，	無	病	歡	樂；	於	其

[...] the ruler of that country should give rise to the heart and mind of compassion for all sentient beings and grant amnesty to all who are imprisoned. In reference to what I have previously suggested concerning offerings, they also can make offerings to the World-Honored Medicine Buddha of Pure Crystal Radiance on behalf of all sentient beings. Because of these good roots and the strength of the Buddha's original vows, that country will be able to quickly attain peace and stability. The wind and rain will arrive according to season and the harvest will be bountiful. [...]

Guo	Zhong	Wu	You	Bao	E	Yao	Cha
國	中、	無	有	暴	惡	藥	叉
Deng	Shen	Nao	You	Qing	Zhe	Yi	Qie
等	神、	惱	有	情	者、	一	切
E	Xiang	Jie	Ji	Yin	Mo	Er	Cha
惡	相、	皆	即	隱	沒、	而	剎
Di	Li	Guan	Ding	Wang	Deng	Shou	Ming
帝	利、	灌	頂	王	等、	壽	命
Se	Li	Wu	Bing	Zi	Zai	Jie	De
色	力、	無	病	自	在、	皆	得
Zeng	Yi	A	Nan	Ruo	Di	Hou	Fei
增	益。	阿	難!	若	帝	后、	妃
Zhu	Chu	Jun	Wang	Zi	Da	Chen	Fu
主、	儲	君、	王	子、	大	臣、	輔
Xiang	Zhong	Gong	Cai	Nü	Bai	Guan	Li
相、	中	宮、	綵	女、	百	官、	黎
Shu	Wei	Bing	Suo	Ku	Ji	Yu	E
庶、	為	病	所	苦、	及	餘	厄
Nan	Yi	Ying	Zao	Li	Wu	Se	Shen
難、	亦	應	造	立	五	色	神
Fan	Ran	Deng	Xu	Ming	Fang	Zhu	Sheng
旛、	然	燈	續	明、	放	諸	生

[...] All sentient beings will be free from illness and experience happiness. In the midst of this country there will be no yaksas, demons, and other spirits that harass sentient beings, and all evil phenomena will instantly disappear. Because the ruler engages in these activities on behalf of the populace, he shall remain energetic and enjoy a long life free from illness, in perfect ease.

“Ananda, if the king, queen, the king’s consorts, the prince, high-ranking officials, prime ministers, palace servants, officials, and the general public become troubled by illness or other difficulties, these people should assemble the five-colored longevity banners and light the lamps of continuous illumination. They also should set free a multitude of sentient beings, scatter multicolored flowers, and light numerous types of incense. [...]

Ming	San	Za	Se	Hua	Shao	Zhong	Ming
命，	散	雜	色	華，	燒	眾	名
Xiang	Bing	De	Chu	Yu	Zhong	Nan	Jie
香；	病	得	除	愈，	眾	難	解
Tuo	Er	Shi	A	Nan	Wen	Jiu	Tuo
脫。」	爾	時，	阿	難	問	救	脫
Pu	Sa	Yan	Shan	Nan	Zi	Yun	He
菩	薩	言：「善	男	子！	云	何	
Yi	Jin	Zhi	Ming	Er	Ke	Zeng	Yi
已	盡	之	命	而	可	增	益？」
Jiu	Tuo	Pu	Sa	Yan	Da	De	Ru
救	脫	菩	薩	言：「大	德！		汝
Qi	Bu	Wen	Ru	Lai	Shuo	You	Jiu
豈	不	聞	如	來	說	有	九
Heng	Si	Ye	Shi	Gu	Quan	Zao	Xu
橫	死	耶？	是	故	勸	造	續
Ming	Fan	Deng	Xiu	Zhu	Fu	De	Yi
命	旛	燈，	修	諸	福	德；	以
Xiu	Fu	Gu	Jin	Qi	Shou	Ming	Bu
修	福	故，	盡	其	壽	命，	不
Jing	Ku	Huan	A	Nan	Wen	Yan	Jiu
經	苦	患。」	阿	難	問	言：「九	

[...] Thereafter, they shall recover from the illness they have suffered and be released from their many difficulties.”

Ananda asked Rescuing Aid Bodhisattva, “Good man, how is it that a life at its end can still be lengthened and benefited by these practices?”

Rescuing Aid Bodhisattva replied, “Great Virtuous One, haven’t you ever heard about the nine kinds of unfortunate death that the Buddha has spoken about? It is because of this that I encourage the assembling of longevity banners, lighting of lamps, and the cultivation of various blessings and virtues so that one does not have to experience suffering throughout one’s life.”

Ananda then asked, “What are the nine kinds of unfortunate death?”

Heng 橫	Yun 云	He 何？」	Jiu 救	Tuo 脫	Pu 菩	Sa 薩	Yan 言：
Ruo 「若	Zhu 諸	You 有	Qing 情，	De 得	Bing 病	Sui 雖	Qing 輕，
Ran 然	Wu 無	Yi 醫	Yao 藥	Ji 及	Kan 看	Bing 病	Zhe 者，
She 設	Fu 復	Yu 遇	Yi 醫，	Shou 授	Yi 以	Fei 非	Yao 藥，
Shi 實	Bu 不	Ying 應	Si 死	Er 而	Bian 便	Heng 橫	Si 死。
You 又	Xin 信	Shi 世	Jian 間	Xie 邪	Mo 魔、	Wai 外	Dao 道、
Yao 妖	Nie 孽	Zhi 之	Shi 師，	Wang 妄	Shuo 說	Huo 禍	Fu 福，
Bian 便	Sheng 生	Hong 恐	Dong 動，	Xin 心	Bu 不	Zi 自	Zheng 正，
Bu 卜	Wen 問	Mi 覓	Huo 禍，	Sha 殺	Zhong 種	Zhong 種	Zhong 眾
Sheng 生，	Jie 解	Zou 奏	Shen 神	Ming 明，	Hu 呼	Zhu 諸	Wang 魍
Liang 魍，	Qing 請	Qi 乞	Fu 福	You 祐，	Yu 欲	Ji 冀	Yan 延

Rescuing Aid Bodhisattva responded, “For example, there are sentient beings who are suffering minor illnesses and find themselves without a doctor, medicine, or caregiver. Even though they might eventually find a doctor, they are administered the wrong medicine. Because it is a minor illness, they are not expected to die, but unfortunately they do.

“Some of these beings believe in harmful heterodox and magical practices, seeking evil teachers who presumptuously predict disaster or good fortune. Thereupon, their lives become unstable and fearful, and their hearts and minds are turned in the wrong direction. Unsure of themselves, they seek methods of divination to predict disasters, and they kill various sentient beings as sacrifices in order to ask for blessings and protection from the deities and spirits of mountains and rivers. Although they hope to extend the duration of their lives, eventually it is clear they cannot do so. [...]

Nian 年、	Zhong 終	Bu 不	Neng 能	De 得、	Yu 愚	Chi 癡	Mi 迷
Huo 惑、	Xin 信	Xie 邪	Dao 倒	Jian 見、	Zhu 遂	Ling 令	Heng 橫
Si 死	Ru 入	Yu 於	Di 地	Yu 獄、	Wu 無	You 有	Chu 出
Qi 期、	Shi 是	Ming 名	Chu 初	Heng 橫。	Er 二	Zhe 者、	Heng 橫
Bei 被	Wang 王	Fa 法	Zhi 之	Suo 所	Zhu 誅	Lu 戮。	San 三
Zhe 者、	Tian 畋	Lie 獵	Xi 嬉	Xi 戲、	Dan 耽	Yin 淫	Shi 嗜
Jiu 酒、	Fang 放	Yi 逸	Wu 無	Du 度、	Heng 橫	Wei 為	Fei 非
Ren 人	Duo 奪	Qi 其	Jing 精	Qi 氣。	Si 四	Zhe 者、	Heng 橫
Wei 為	Huo 火	Fen 焚。	Wu 五	Zhe 者、	Heng 橫	Wei 為	Shui 水
Ni 溺。	Liu 六	Zhe 者、	Heng 橫	Wei 為	Zhong 種	Zhong 種	E 惡
Shou 獸	Suo 所	Dan 噉。	Qi 七	Zhe 者、	Heng 橫	Duo 墮	Shan 山

[...] Due to their foolishness and confusion, they believe in inverted evil points of view and subsequently suffer an unfortunate death. They are then reborn in hell without hope for release. This is what is referred to as the first unfortunate death.

“The second kind of unfortunate death is execution due to the laws of a particular country. The third kind of unfortunate death comes about because of an indulgent lifestyle, which consists of hunting for pleasure, carousing, drinking, and engaging in lewd and licentious behavior. As a result of their idle ways, death occurs when non-human beings snatch their vital energy from them. The fourth kind of unfortunate death is by burning. The fifth kind of unfortunate death is drowning. The sixth kind of unfortunate death is being devoured by vicious beasts. The seventh kind of unfortunate death is plummeting off a mountain cliff. [...]

Ai	Ba	Zhe	Heng	Wei	Du	Yao	Yan
崖。	八	者、	橫	為	毒	藥、	厭
Dao	Zhou	Zu	Qi	Shi	Gui	Deng	Zhi
禱、	咒	詛、	起	屍	鬼	等	之
Suo	Zhong	Hai	Jiu	Zhe	Ji	Ke	Suo
所	中	害。	九	者、	饑	渴	所
Kun	Bu	De	Yin	Shi	Er	Bian	Heng
困、	不	得	飲	食	而	便	橫
Si	Shi	Wei	Ru	Lai	Lüe	Shuo	Heng
死。	是	為	如	來	略	說	橫
Si	You	Ci	Jiu	Zhong	Qi	Yu	Fu
死、	有	此	九	種、	其	餘	復
You	Wu	Liang	Zhu	Heng	Nan	Ke	Ju
有	無	量	諸	橫、	難	可	具
Shuo	Fu	Ci	A	Nan	Bi	Yan	Mo
說。	復	次、	阿	難!	彼	琰	魔
Wang	Zhu	Ling	Shi	Jian	Ming	Ji	Zhi
王	主	領	世	間	名	籍	之
Ji	Ruo	Zhu	You	Qing	Bu	Xiao	Wu
記、	若	諸	有	情、	不	孝	五
Ni	Po	Ru	San	Bao	Huai	Jun	Chen
逆、	破	辱	三	寶、	壞	君	臣

[...] The eighth kind of unfortunate death is caused by poison, a curse, or a zombie. The ninth kind of unfortunate death is caused by severe hunger without relief. These are the unfortunate deaths that the Buddha briefly spoke about. Here we have mentioned nine kinds, but there are numerous other kinds as well. It would be difficult for me to mention them all.

“Again, Ananda, the Judgment King of Hell is primarily in charge of the record book of both good and evil deeds. If there are sentient beings who do not respect their parents, commit one of the five violations, damage or slander the Triple Gem, break the laws of their country, [...]

Fa	Hui	Yu	Xing	Jie	Yan	Mo	Fa
法，	毀	於	性	戒，	琰	魔	法
Wang	Sui	Zui	Qing	Zhong	Kao	Er	Fa
王，	隨	罪	輕	重，	考	而	罰
Zhi	Shi	Gu	Wo	Jin	Quan	Zhu	You
之。	是	故	我	今	勸	諸	有
Qing	Ran	Deng	Zao	Fan	Fang	Sheng	Xiu
情，	然	燈	造	旛，	放	生	修
Fu	Ling	Du	Ku	E	Bu	Zao	Zhong
福，	令	度	苦	厄，	不	遭	眾
Nan	Er	Shi	Zhong	Zhong	You	Shi	Er
難。」	爾	時，	眾	中	有	十	二
Yao	Cha	Da	Jiang	Ju	Zai	Hui	Zuo
藥	叉	大	將，	俱	在	會	坐，
Suo	Wei						
所	謂：						
	Gong	Pi	Luo	Da	Jiang		
	宮	毗	羅	大	將，		
	Fa	Zhe	Luo	Da	Jiang		
	伐	折	羅	大	將，		
	Mi	Qi	Luo	Da	Jiang		
	迷	企	羅	大	將，		

[...] or violate the five precepts, the Judgment King of Hell will weigh and evaluate their deeds and punish them accordingly. This is the reason I now encourage all sentient beings to light lamps and make longevity banners, and cultivate merit by the practice of releasing captive beings so that they might pass through suffering and stress without difficulties.”

In the midst of this gathering, there were Twelve Yaksa Generals who had been in attendance during the entire assembly. Their names were:

General Kumbhira,
 General Vajra,
 General Mihira, [...]

An Di Luo Da Jiang
安 底 羅 大 將、

E Ni Luo Da Jiang
頰 你 羅 大 將、

Shan Di Luo Da Jiang
珊 底 羅 大 將、

Yin Da Luo Da Jiang
因 達 羅 大 將、

Bo Yi Luo Da Jiang
波 夷 羅 大 將、

Mo Hu Luo Da Jiang
摩 虎 羅 大 將、

Zhen Da Luo Da Jiang
真 達 羅 大 將、

Zhao Du Luo Da Jiang
招 杜 羅 大 將、

Pi Jie Luo Da Jiang
毗 羯 羅 大 將。

Ci Shi Er Yao Cha Da Jiang Yi
此 十 二 藥 叉 大 將、 一

Yi Ge You Qi Qian Yao Cha Yi
一 各 有 七 千 藥 叉、 以

[...] General Andira,
General Majira,
General Shandira,
General Indra,
General Pajra,
General Makura,
General Sindura,
General Catura, and
General Vikarala.

These Twelve Yaksa Generals, each with his own
seven-thousand-member retinue, [...]

Weī	Juān	Shū	Tóng	Shí	Jū	Shēng	Bái
為	眷	屬，	同	時	舉	聲	白
Fó	Yán	Shì	Zūn	Wǒ	Dēng	Jīn	Zhě
佛	言：	「世	尊！	我	等	今	者
Méng	Fó	Weī	Lì	Dé	Wén	Shì	Zūn
蒙	佛	威	力，	得	聞	世	尊
Yào	Shī	Lǐu	Lǐ	Guāng	Rú	Lái	Míng
藥	師	琉	璃	光	如	來	名
Hào	Bù	Fù	Gēng	Yǒu	È	Qū	Zhī
號，	不	復	更	有	惡	趣	之
Bù	Wǒ	Dēng	Xiāng	Shuài	Jīe	Tóng	Yī
怖。	我	等	相	率，	皆	同	一
Xīn	Nǎi	Zhì	Jìn	Xíng	Guī	Fó	Fǎ
心，	乃	至	盡	形	歸	佛	法
Sēng	Shì	Dāng	Hé	Fù	Yī	Qīe	Yǒu
僧，	誓	當	荷	負	一	切	有
Qíng	Weī	Zuò	Yì	Lì	Ráo	Yì	Ān
情，	為	作	義	利，	饒	益	安
Lè	Suī	Yú	Hé	Dēng	Cūn	Chéng	Guó
樂。	隨	於	何	等	村	城	國
Yì	Kōng	Xiān	Lín	Zhōng	Ruò	Yǒu	Liú
邑，	空	閑	林	中，	若	有	流

[...] raised their voices in praise to the Buddha, saying, “World-Honored One! Due to the blessings of the Buddha’s omniscient power, we now can hear the titles of the World-Honored Medicine Buddha of Pure Crystal Radiance. We no longer need to experience the fears of the three lower realms. With one accord, we wholeheartedly take refuge in the Buddha, the Dharma, and the Sangha for the duration of our lives in this form. We vow to bear responsibility for all sentient beings and to work toward their benefit. Because of this, there will be abundant peace and joy. [...]

Bu	Ci	Jing	Huo	Fu	Shou	Chi	Yao
布	此	經，	或	復	受	持	藥
Shi	Liu	Li	Guang	Ru	Lai	Ming	Hao
師	琉	璃	光	如	來	名	號，
Gong	Jing	Gong	Yang	Zhe	Wo	Deng	Juan
恭	敬	供	養	者，	我	等	眷
Shu	Wei	Hu	Shi	Ren	Jie	Shi	Jie
屬	衛	護	是	人，	皆	使	解
Tuo	Yi	Qie	Ku	Nan	Zhu	You	Yuan
脫	一	切	苦	難；	諸	有	願
Qiu	Xi	Ling	Man	Zu	Huo	You	Ji
求，	悉	令	滿	足。	或	有	疾
E	Qiu	Du	Tuo	Zhe	Yi	Ying	Du
厄	求	度	脫	者，	亦	應	讀
Song	Ci	Jing	Yi	Wu	Se	Lv	Jie
誦	此	經，	以	五	色	縷，	結
Wo	Ming	Zi	De	Ru	Yuan	Yi	Ran
我	名	字，	得	如	願	已，	然
Hou	Jie	Jie					
後	解	結。」					
	Er	Shi	Shi	Zun	Zan	Zhu	Yao
	爾	時，	世	尊	讚	諸	藥

[...] We shall become the protectors of any village, town, city, country, or forest, that has been introduced to this sutra as well as its inhabitants who uphold the title of the Medicine Buddha of Pure Crystal Radiance and make respectful offerings thereto. All shall find relief from their suffering and woes, and all existing wishes shall be fulfilled. If there are those who seek relief from an illness or a particular stressful situation, they should just recite this sutra. Using the five-colored ribbon streamers, they should tie a knot for each of our names. After their wishes are fulfilled, they can untie the knots.”

Cha	Da	Jiang	Yan	Shan	Zai	Shan	Zai
叉	大	將	言：	「善	哉！	善	哉！
Da	Yao	Cha	Jiang	Ru	Deng	Nian	Bao
大	藥	叉	將！	汝	等	念	報
Shi	Zun	Yao	Shi	Liu	Li	Guang	Ru
世	尊	藥	師	琉	璃	光	如
Lai	En	De	Zhe	Chang	Ying	Ru	Shi
來	恩	德	者，	常	應	如	是
Li	Yi	An	Le	Yi	Qie	You	Qing
利	益	安	樂	一	切	有	情。
	Er	Shi	A	Nan	Bai	Fo	Yan
	爾	時，	阿	難	白	佛	言：
Shi	Zun	Dang	He	Ming	Ci	Fa	Men
「世	尊！	當	何	名	此	法	門？
Wo	Deng	Yun	He	Feng	Chi	Fo	Gao
我	等	云	何	奉	持？」	佛	告
A	Nan	Ci	Fa	Men	Ming	Shuo	Yao
阿	難：	「此	法	門	名	說	藥
Shi	Liu	Li	Guang	Ru	Lai	Ben	Yuan
師	琉	璃	光	如	來	本	願
Gong	De	Yi	Ming	Shuo	Shi	Er	Shen
功	德；	亦	名	說	十	二	神

At that time, the World-Honored One praised the Yaksa Generals, saying, “Excellent! Well done! Your wish to protect and bring happiness and peace to all sentient beings is an appropriate way to express your gratitude to the Medicine Buddha of Pure Crystal Radiance.”

Then, Ananda addressed the Buddha, “World-Honored One, from now on, how should we refer to this Dharma practice and how should we respectfully uphold it?”

The Buddha responded, “This Dharma practice is called the ‘Meritorious Virtuous and Original Vows of Medicine Buddha of Pure Crystal Radiance,’[...]

Jiang	Rao	Yi	You	Qing	Jie	Yuan	Shen
將	饒	益	有	情	結	願	神
Zhou	Yi	Ming	Ba	Chu	Yi	Qie	Ye
咒；	亦	名	拔	除	一	切	業
Zhang	Ying	Ru	Shi	Chi			
障；	應	如	是	持。			
	Shi	Bo	Qie	Fan	Shuo	Shi	Yu
	時	薄	伽	梵，	說	是	語
Yi	Zhu	Pu	Sa	Mo	He	Sa	Ji
已，	諸	菩	薩	摩	訶	薩，	及
Da	Sheng	Wen	Guo	Wang	Da	Chen	Po
大	聲	聞，	國	王、	大	臣、	婆
Luo	Men	Ju	Shi	Tian	Long	Yao	Cha
羅	門、	居	士、	天、	龍、	藥	叉、
Jian	Da	Fu	A	Su	Luo	Jie	Lu
健	達	縛、	阿	素	洛、	揭	路
Tu	Jin	Na	Luo	Mo	Hu	Luo	Qie
荼、	緊	捺	洛、	莫	呼	洛	伽、
Ren	Fei	Ren	Deng	Yi	Qie	Da	Zhong
人、	非	人	等、	一	切	大	眾、
Wen	Fo	Suo	Shuo	Jie	Da	Huan	Xi
聞	佛	所	說、	皆	大	歡	喜；

[...] or it can be also referred to as the ‘Powerful Mantra and Wish-Weaving Twelve Yaksha Generals Benefiting Sentient Beings.’ This also may be referred to as ‘The Practice of Removing All Karmic Obstructions.’ This is how it can be named and upheld.”

After the Bhagavat had said these words, the entire assembly of all the bodhisattvas, great bodhisattvas, sravakas, kings and their subjects, brahmins, laypeople, nagas, yakshas, gandharas, asuras, garudas, kinnaras, mahoragas, human and non-human beings, and so forth, was delighted to hear the words of the Buddha and faithfully received this teaching and practice.

Xin Shou Feng Xing
信 受 奉 行。

Fo Guang Shan
International Translation Center

San Gui Yi
三 皈 依

Zi Gui Yi Fo Dang Yuan Zhong Sheng
自 皈 依 佛 當 願 眾 生

Ti Jie Da Dao Fa Wu Shang Xin
體 解 大 道 發 無 上 心

Zi Gui Yi Fa Dang Yuan Zhong Sheng
自 皈 依 法 當 願 眾 生

Shen Ru Jing Zang Zhi Hui Ru Hai
深 入 經 藏 智 慧 如 海

Zi Gui Yi Seng Dang Yuan Zhong Sheng
自 皈 依 僧 當 願 眾 生

Tong Li Da Zhong Yi Qie Wu Ai
統 理 大 眾 一 切 無 礙

Triple Refuge

I take refuge in the Buddha, wishing that all sentient beings understand the Dharma and make the supreme vow.

I take refuge in the Dharma, wishing that all sentient beings study the sutras diligently and obtain prajna-wisdom.

I take refuge in the Sangha, wishing that all sentient beings lead the masses in harmony without obstruction.

Hui Xiang
回 向

Ci	Bei	Xi	She	Bian	Fa	Jie
慈	悲	喜	捨	遍	法	界
Xi	Fu	Jie	Yuan	Li	Ren	Tian
惜	福	結	緣	利	人	天
Chan	Jing	Jie	Heng	Ping	Deng	Ren
禪	淨	戒	行	平	等	忍
Can	Kui	Gan	En	Da	Yuan	Xin
慚	愧	感	恩	大	願	心

Dedication of Merit

May kindness, compassion, joy , and equanimity
pervade the Dharma realms;

May all people and heavenly beings benefit from
our blessings and friendship;

May our ethical practice of Chan, Pure Land,
and Precepts help us to realize equality
and patience;

May we undertake the Great Vows with
humility and gratitude.

向藥師如來祈願文

星雲大師 著

A Prayer to the Medicine Buddha

by Venerable Master Hsing Yun

慈悲偉大的藥師如來！

請您垂聽我的報告，

今天世界上的苦難實在是太多了！

燒殺擄掠的侵犯，

貪官污吏的迫害，

政治經濟的動盪，

地水火風的災變，

Oh great, compassionate Medicine Buddha!

Please listen to my report:

There is truly too much suffering in the world these days:

The crimes of arson, murder, and theft;

The cruel oppression of corrupt officials;

The turbulence of politics and the economy;

And natural disasters of earth, water, fire, and wind;

往往使人們在瞬息之間，

失去了所有的一切。

那四大不調，纏綿病榻的痛苦，

即使英雄好漢也呻吟難安；

那貪瞋愚癡，煩惱叢生的業海，

有如波濤洶湧地翻滾不停。

慈悲偉大的藥師如來！

我們再不倚靠您，如何出離苦海？

我們再不仰仗您，如何降伏怨魔？

我今天虔誠地 ——

These things often cause people to lose everything they
own in the blink of an eye.

The suffering of being bedridden with a lingering illness
Resulting from an imbalance of the four great elements;
Even heroes moan in pain and have difficulty being at
ease;

The sea of karma that is full of passions and delusions,
Resulting from greed, anger, and ignorance,
Rolls unceasingly like roaring waves and billows.

Oh great, compassionate Medicine Buddha!

If we do not depend on you now,
How can we escape the sea of suffering?

If we do not rely on you now,
How can we subdue our defilements and resentments?

稱念您的名號，
禮敬您的聖容，
不只是祈求您能加被我個人，
更希望眾生都得到您的庇護，
安居樂業，歡喜融和。

慈悲偉大的藥師如來！
我們深知
在這個五濁惡世裡，
天災人禍是共業所感召；
在這個娑婆穢土中，

Today, I sincerely chant your name, and
Pay respect to your image,
Not only to ask you to bless me,
But in the hope that all beings will obtain your great
protection
To live and work in peace and contentment,
And in happiness and harmony.

Oh great, compassionate Medicine Buddha!
We understand completely:
That, in this world of impurity,
All natural disasters and man-made calamities
Are caused by collective karma;
That, on this impure, mundane earth,

身心疾苦是煩惱所造成。

如果要徹底消除災難，

先得消除自己的罪業；

如果要建立琉璃淨土，

先得淨化自己的身心。

所以我要祈求藥師如來您，

消除我們的貪婪瞋恚，

消除我們的無明鬥爭。

我們願將所有善根功德，

回向法界一切眾生。

Physical and mental suffering

Is caused by the passions and delusions of life.

If we want to thoroughly eliminate calamities and disasters,

We must first eliminate the karma of our own wrongdoings;

If we want to establish the Pure Land of the East,

We must first purify our bodies and minds.

Therefore, I would like to pray to you, Medicine Buddha,

To eliminate our greed and anger,

To eliminate our ignorance and struggles.

We willingly transfer all our good-rooted merits

To all beings in the Dharma realms.

讓大家都 ——

生活自在，事事如意。

慈悲偉大的藥師如來！

更祈求您以神力加被我們，

我在您的面前也發如是清淨本願：

第一願：願所有眾生平等自在，

第二願：願所作事業利益大眾，

第三願：願驚慌恐怖從此遠離，

第四願：願一切有情安住菩提，

第五願：願天災人禍消失無形，

May everyone live freely

And may everything turn out as he or she wishes.

Furthermore, great, compassionate Medicine Buddha!

I pray to you to bestow your great power upon us for protection;

I will undertake the following, pure, original vows:

First vow: May all sentient beings be equal and at ease;

Second vow: May all undertakings benefit the masses;

Third vow: May panic and terror be kept far away;

Fourth vow: May all sentient beings calmly uphold bodhi;

Fifth vow: May man-made calamities and natural disasters disappear completely;

第六願：願殘缺眾生復健正常，
第七願：願病苦眾生恢復健康，
第八願：願人際關係溝通調和，
第九願：願邪見眾生改邪歸正，
第十願：願受冤囚者平反冤屈，
第十一願：願社會大眾豐衣足食，
第十二願：願所有眾生包容尊重。

慈悲偉大的藥師如來！

我們以清淨的身口意業供養您，

我們以精進的戒定慧學效法您，

Sixth vow: May all physically-challenged beings be rehabilitated;

Seventh vow: May all beings suffering from diseases be restored to health;

Eighth vow: May all human relations foster mutual understanding and harmony;

Ninth vow: May all beings with wrong views turn over a new leaf;

Tenth vow: May all prisoners suffering unjustly come to know justice;

Eleventh vow: May all of the society live in affluence;

Twelfth vow: May all beings be tolerant and respectful.

Oh great, compassionate Medicine Buddha!

We make offerings to you

With our pure deeds of body, speech, and mind;

We take you as our model

祈求您施捨大慈大悲，

將您的威德遍滿法界，

滿足我們的願望，

讓我們人間也能建設琉璃淨土。

慈悲偉大的藥師如來！

請求您接受我至誠的祈願！

慈悲偉大的藥師如來！

請求您接受我至誠的祈願！

With our zealous progress in the study of morality,
meditative concentration, and wisdom;

I pray that you give, with your great compassion,
Your respect-inspiring virtues all over the Dharma
realms

To fulfill our wishes,

To let our human world also establish the Pure Land of
the East.

Oh great, compassionate Medicine Buddha,
Please accept my sincerest prayer!

Oh great, compassionate Medicine Buddha,
Please accept my sincerest prayer!